

THE

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MEMOIR OF THE REV. JOHN THOMAS,

FIRST BAPTIST MISSIONARY TO THE HEATHEN IN BENGAL.

BY THE REV. C. B. LEWIS OF CALCUTTA.

PART IV.—FROM OCTOBER, 1796, TO OCTOBER, 1800.

ON the 10th of October, 1796, Mr. John Fountain, the third baptist missionary to India, arrived at Mr. Carey's house at Mudnabatty. In him we have another witness to whom we may appeal for testimony concerning the subject of our brief memoir. The day after he reached Mr. Carey's residence, a letter containing unusually cheering tidings was received from Mr. Thomas. It announced the apparent conversion of some of his hearers, and requested that Mr. Carey would come over to see and talk with them. Accordingly on Saturday, the 15th of October, Carey and Fountain visited Moypaldiggy. The latter has written an interesting account of what he saw there. "We went," he says, "with eager expectation. I was kindly received by brother Thomas, as I had been before by brother Carey. On the sabbath, at sunrise, worship

began. Nearly a hundred people were assembled. After prayer, brother Thomas preached from Ezekiel xxxvi. 27; 'And I will put my Spirit within you.' After which brother Carey preached from Acts iv. 12. Very great attention was paid by all. After breakfast, three persons, concerned about the salvation of their souls, came again, with whom brethren Carey and Thomas spent a considerable time. They appear hopeful characters. *They daily pray together.* One of them, Yardi, is a man of good natural abilities, and seems to possess much Christian simplicity. . . . At 12 o'clock, brother Carey preached in English from James i. 6. At half-past 3 o'clock, the natives assembled, more numerous than in the morning. Brother Thomas preached from Acts xvii. 30, 'But now commandeth all men everywhere to repent;' and brother Carey

from Psalm lxxxix. 15. In the evening, brother Thomas preached in English from Isaiah lviii. 11: 'And thou shalt be like a watered garden.' They both declared, I had seen more attention and seriousness my first sabbath, than they had seen all the three years they had spent [together] in India. Brother Carey returned home the following evening, but I staid near three weeks. The congregation increased the two following sabbaths that I was there." In another letter Mr. Fountain says, "Brother Thomas delights in doing good to the bodies and souls of his fellow-men. His medical skill is a great blessing to this country. People come to him from thirty or forty miles round, so that there are almost always patients at his doors. He does all gratis." After his return to Mudnabatty, Mr. Fountain wrote:—"There is nothing like such an attendance here, as there is at Moy-paldiggy, though brother Carey preaches twice every sabbath, and reads and expounds every morning. . . . Brother Thomas possesses an earnestness and plainness of address in preaching, that is equalled but by few." To the same effect Carey wrote of himself:—"I want that aptness to converse closely about the things of God, which is so conspicuous in brother Thomas."

The three inquirers mentioned above by Mr. Fountain, were Musalmáns; but, besides these, there were, at the same time, at least two others, one of whom was a blind Bráhma. But the expectations of Mr. Thomas had now been so often disappointed, that he rejoiced over them all with trembling, and wrote: "I should think hopefully of them, if past experience did not check me." Yardi appears to have been a man of remarkable promise. He talked of the way of life to all he met, and produced a considerable stir at Moy-paldiggy, so that "many scores" came to hear Mr. Thomas. Mr. Carey

thought very highly of this man: indeed he wrote of the movement in general, 'In what it may issue, the Lord only can foresee; but at present, I discover in it what I should conclude to be a genuine work of grace, in England, till I saw further reason to doubt it.' Alas! a few months later, one of these men turned away from the gospel, and not one of them ever became a decided Christian. The anguish inflicted by such disappointments upon a sensitive mind, like that of Mr. Thomas, can hardly be estimated.

In March, 1797, Messrs. Thomas and Carey set out again for Bootan, the borders of which they now reached in four days. They spent a short time in friendly intercourse with the Soubah of Botehat and others, and returned in safety to their homes. On their journey they "preached Christ in many places where his name was never heard before, and were attended to with great ardour." They earnestly desired to establish a mission among the people of Bootan; and the reader will remember that, a few years later, one was actually commenced by the brethren at Serampore. At the end of the letter in which the account of this trip is given, Mr. Carey says, "Brother Thomas labours with greater and greater vigour in preaching the word."

Much encouragement was afforded to the missionaries in the year 1797, by the conversion of Mr. Fernandez, of Dinagapore. This gentleman, who was born in the island of Macao, had been educated for the Romish priesthood, but had formed opinions favourable to protestantism. Having heard of Mr. Thomas, he sent to him to borrow some religious books, and received from him *Newton on the Prophecies*, the perusal of which confirmed him in his dislike to popery. Shortly after Mr. Fountain's arrival, he and Mr. Powell visited Mr. Fernandez, who returned with them to

Moypaldiggy, and there heard the gospel preached, for the first time in his life. He appears to have received the truth in the love of it, at once, and he forthwith provided a place for public preaching to Europeans and natives at Dinagopore, which was opened by Thomas, Carey, and Fountain, on the first sabbath in November, 1797. It was arranged that one of the three should preach there on the first sabbath in every month; and much good resulted from these labours. To this Mr. Powell bore the following testimony a few years later: "I am persuaded the visits of the missionaries, and their preaching at Dinagopore, are attended with a blessing to the place; and most of the English there have been much more circumspect in their conduct than heretofore: so that their favourite diversions of hunting, billiards, and playing at cards, on sabbath days, have been laid aside, with a resolution never to resume them." He mentions two, as really converted to God; and one of these, W. Cuninghame, Esq., then in the Company's Civil Service, and since resident at Lainshaw, in Scotland, became a bold and able defender of the truth, against the infidel opinions then so current among Europeans in India.

Towards the end of 1797, Mr. Fountain was very dangerously ill with a fever, but he was restored by the efforts of Mr. Thomas. "He sent," Mr. Carey tells us, "sixty-two miles for a little bark for him, which was attended with a blessing."

But we have now to notice the illness of this "beloved physician" himself. We find no mention of it at the time, but we gather from a letter written by Mr. Carey a few years afterwards, that towards the close of this year, Mr. Thomas suffered a slight attack of mental aberration, during which he resigned Mr. Udney's employment,

and consequently gave up his station at Moypaldiggy. A passage in a letter from Fuller to Carey shows that this step was taken under a very strange misapprehension of Mr. Udney's intentions in regard to the factory which was under Mr. Thomas's charge.

The reader who recollects that, after obtaining employment with Mr. Udney, both the missionaries had given up their claims to support from the Society in England, will perhaps be at a loss to know how Mr. Thomas and his family could subsist, now that his situation at Moypaldiggy was resigned. We are happily able to supply the requisite information. In 1796 Mr. Udney sustained very severe losses; and it appeared most likely that his factory at Mudnabatty would be given up forthwith;—that at Moypaldiggy also had proved unproductive, through large floods which had "destroyed the whole crop almost every successive year." The support of the missionaries was therefore very precarious, and, on their communicating these facts to the society at home, an arrangement to meet their probable wants was at once made. At a Committee meeting held August 29th, 1797, the following resolution was passed:—"That our brethren having, in a disinterested manner, declined their ordinary income from us, at a time when they thought they could do without it; and various unforeseen circumstances having since occurred, which render it necessary that we should afford them substantial assistance; Resolved, that at this time we will pay them those arrears which for a time they have voluntarily declined—that is, that we will make up what has been sent out in goods at different times * £100 per annum to each family for four years, *viz.* from November 7th, 1793, to November 7th,

* The account of money paid for the missionaries and goods sent out to them was stated by the

1797." This allowance of £100 per annum Mr. Thomas continued to draw from the Society, to the end of his life.

Before we take leave of Moypaldiggy let us record a few additional notices of Mr. Thomas's character and usefulness there. After he had gone away, Mr. Fountain wrote, "Brother Thomas's removal is a great loss to this part of the country. I understand he has been thronged with patients from place to place, wherever he has been. Perhaps there never was a person in this country who has done so much in this way for the poor and needy as he has. The blessings of hundreds ready to perish have fallen upon him. His regard for them is so great that I have known him to get no sleep for a whole night when he has had a surgical operation to perform the next day. He has many qualifications which render him the fittest person for a missionary that could anywhere be found." To a similar effect Mr. Carey had previously written, "Brother Thomas has been the instrument of saving numbers of lives. His house is constantly surrounded with the afflicted, and the cures wrought by

him would have gained any physician or surgeon in Europe the most extensive reputation." To his missionary faithfulness a native named Aradhan bore grateful testimony, two years after Mr. Thomas's death. He assured Mr. Ward, that at Moypaldiggy Mr. Thomas sometimes sat up with one or two of them till midnight; talking to, and exhorting them. And even now, fifty-five years after his departure, when his house is a ruin, and its firmly cemented bricks are used as materials for Musalmani tombs, there are yet some very aged people at Moypaldiggy who remember the good Dr. Thomas, and tell how he pitied and aided them in their distress, and was unwearied in his endeavours to instruct them in the religion of the Lord Jesus Christ.

On leaving Moypaldiggy Mr. Thomas revisited Calcutta, and once more appears to have entertained the thought of settling there as a surgeon. A few days sufficed to convince him that this project should be abandoned, and he very soon returned to the neighbourhood of Malda. We have no journal of his movements to refer to, but we find notices of his preaching in company with Messrs. Carey and Fountain on the 28th of January and the 18th of February, 1798. He afterwards took a missionary excursion to the Rajmahal hills; and in March and April, he was at Serasing, in their vicinity, at which place his cousin, Mrs. Halsted, the sister of Mr. Powell, resided. But he did not long tarry there. On—on—with weary foot, and often with an aching heart, frequently wretched and dejected in himself,—yet now and again drinking such full draughts from the living waters which flow from the Rock Christ, as made him the most joyful of men. All his journeys were missionary itineraries: everywhere he preached Christ; and in many places he preached with power. His frequent deep prostration

Secretary, in a letter dated January 18th, 1798, as, follows:—

"To Goods taken out in 1793.....	£150	0	0
"To Shoes, Hose and Drugs, sent out in May, 1794.....	50	0	0
"To Cutlery, detained by mistake, and sent May, 1796.....	145	6	0
"To Cash paid to Mr. Savage, Mr. Thomas's agent	14	14	0
"To Seeds sent in October, 1796.....	50	0	0
	<u>£410</u>	<u>0</u>	<u>0</u>

"The goods [consisting of shoes, stationery, hats, hose, &c.] which are now gone on board the *Earl Howe*, Captain Burrows, will make this sum £800 or thereabouts. £50 more we shall send in seeds this spring."

Of this £850, £50 was to be paid to Mr. Fountain, and the remaining £800 equally divided between Thomas and Carey as their allowance for the four years. Remittances were made in goods, in order to avoid the loss which would have been incurred through the unfavourable rates of exchange in those days.

of spirits at this time kept him from writing as often as he should to the managers of the Society at home. Mr. Fuller's letters to Carey in 1799 and 1800 contain many complaints of this, and we greatly regret it, since, in consequence of this silence, we are left in ignorance of much of his history after his removal from Moypaldiggy. The following is the substance of what we have ascertained respecting him.

In June, 1798, he was near Nuddea, and afterwards took up his abode at Chandernagore, under circumstances which are detailed in a letter to a niece in England. This letter is dated August 12th, and commences with many very striking observations upon death, and the necessity of implicit obedience to all the commands of Jesus. He then says: — "Mrs. Thomas, myself, and Betsey, [his daughter,] have lately lived in a boat, and that a small one, so that only Betsey could stand upright in it. We were a long time on the water, and encountered some storms and dangers: at last, when the rain came in, we fled to this place [Chandernagore,] for shelter: where we have taken a little dry and airy house, till the rains are over. While we were moving into the house, we observed the hand of Providence very visibly. We had taken all our trunks, baskets, and stuff of every kind out of the boat; and then, and not till then, a plank, which the water-worm had eaten, gave way, and down she went to the bottom; though several men attempted to prevent it by baling her. Had this happened in deep water and far from shore, you would have heard no more of us till you had ended your pilgrimage." In a letter written twelve days later he gives a melancholy account of the trials he had sustained. He says, "You ask, why I have not written? The truth is, my health has been broken and interrupted, and my spirits so dried up, that I could not

write with any comfort to myself, or with any hope of pleasing my friends: and even now I am obliged to use some compulsive methods, for the weather is excessively hot, and I am otherwise much indisposed; but on the other hand, I have such an enormous debt to pay in letters, and such a long journey before me, that I must compel myself to write to you.

"As to ourselves, we are unsettled; and, for my own part, I hardly expect any certain dwelling place any more in this world. My time is short, and the inconvenience is small. If I get the lowest habitation in heaven, I shall be to all eternity a monument of the riches of grace and mercy of God in Christ Jesus."

A few sentences from these letters will exhibit his views of the mission at this time. He says, "I wish I could tell you of the success of Christ's cause here: the gospel is preached, and the word of God, that source of true riches, comes on by a translation: but when will the Lord grant testimony to the word of his grace?" Of Bengal he says, "Here God is every where forgotten; and, if worshipped any where, the true worshippers are few indeed, and those unknown to one another. Here Satan's seat is, and his flag flies all day long! Here *he* is worshipped and adored. There is but one place of greater darkness, and that is hell itself! If it were not for the mission, I would come to Old England to-morrow, and kiss the ground I trod on, and water it with tears of joy, as the glory of all lands. Nobody knows what health is, so well as those who have lost it. I had rather sell holy ballads at the chapel doors in England for my bread, than live in India like a nabob. I own, indeed, that the light of God's countenance can make any place pleasant and delightful. It would turn hell itself into heaven, if the damned could but enjoy

it. But destruction from His presence is the darkness of hell." One more extract may be welcome. He says, "No great work has yet been wrought by us as missionaries. Men have been moved and affected various ways by the preaching of the gospel, and we continue in expectation of seeing the Lord's hand revealed to some of them. We enjoy some tokens for good, and encouragement to patience of hope. Various striking providences still attend us, and though the Lord's house is not built, yet a great deal of rubbish is removed, and the way of the Lord, by all these means, is prepared; his paths are making straight, and we expect Him to come.

"I do not know any undertaking which requires so much of the hand of God directing determinately, as the work of a mission. A man had need have something of that assurance which the apostles had, when they said to the lame man, 'Arise and walk;' or else the spirit that still works in the children of disobedience will say, 'Jesus I know, and Paul I know, but who art thou?' It is no little matter for a man in this line to keep up his spirits; no little thing for him to keep himself as a vessel meet for his Master's use. If, however, a man has really got a missionary's faith, though it be only like one poor single grain of mustard seed, that will prove sufficient to carry him through every difficulty, and support him till he has accomplished the will, delivered the message, and fulfilled all the errand of Him that sent him." Letters written to Mr. Fountain about the same time are rich in passages of similar force and beauty.

In January, 1799, Mr. Thomas was encouraged to hope that his labours had been blessed to the conversion of several hearers at Nuddea, and he even arranged for the baptism of a Brahman, named Raj Krishna, there, on the 29th of that

month; and Carey hoped to be with him on the occasion. But again his hopes were frustrated, and his heart made sick.

We know very little of Mr. Thomas's movements in the year 1799. A letter written "on the Ganges, August the 8th," presents experience of the same character as that previously noticed. He was troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. The heart must be very hard that can remain unmoved by his griefs and joys, his fears and assured hopes, his deep humiliation and his triumphant exaltation. Some time in this year he removed to Birbhum, where he appears to have superintended a sugar manufactory at or near Supur. His health was broken and his sufferings were very severe. He gives us some account of these in a letter written at the end of November to Dr. Ryland. Thus he writes: "I have neither been owned nor blessed in my labours of late, and I wonder not at it: I have been much entangled, greatly cast down, righteously deserted, and, as I thought, forsaken: but now I know it is not so. I have lately been afflicted nigh unto death; but He hath delivered me:—three days and three nights quite delirious, without food, &c.; but out of all the Lord has delivered me: and here I am, a monument of his forbearance and grace. In this state, I could hardly preach to anybody: being brought out of it, I can hardly forbear preaching, in the midst of my business, to every one; being fervent in spirit, diligent in my business, serving the Lord, with his own, and of his own, according to his surprising grace. I wanted all things: I want nothing. I have all and abound: my cup runneth over. I could say more, but forbear; I find my mouth comfortable in the dust. It is grateful to my soul to humble myself before all

men, and before God all my days. . . . Lately, for the first time since my recovery, I preached to a new congregation of about a hundred in number, in a new place. I spoke, and was most abundantly refreshed in spirit, though enfeebled in the flesh: whether they would hear or forbear, I declared the difference which the word of God makes between dead idols, false gods, and the living and true God. I spoke of the Son of God from heaven, of heaven itself, of the wrath to come, and of our great Deliverer, till I was amazed to find that all did not believe in him. . . . Oh that the Lord may now be sanctified in all the missionaries here, both new and old, before the eyes of the heathen! I have one inquirer. I hope he will not prove like many others. My labours are sweet, and my soul is satisfied."

The reader may notice a reference to some new missionaries in this extract. These were Messrs. Ward, Grant, Marshman, and Brunson, who, with their families, arrived in October, 1799, and had been providentially led to take up their abode at Serampore. In December, before they were joined by Mr. Carey, Mr. Brunson wrote a letter to Mr. Sutcliff, in which he speaks of Mr. Thomas as follows: "We have had several letters from brother Thomas since we have been here, and expect he will be down in a few weeks. He is at Surul [near Supur] in the district of Birbhum. I believe he superintends a sugar manufactory. He expresses a great deal of love to us, and to the cause of Christ. If he had but prudence equal to his zeal and ability, what a useful missionary he would be! I am grieved at the accounts I have heard; but as I know but little, I will say less." We think it may be regretted that he said thus much; since his words suggest a very unfavourable impression of Mr. Thomas's character. But Mr. Brunson speedily had better opportunities of

becoming acquainted with his much tried brother; for Mrs. Brunson, who was a member of the church at Fairfield, of which Mr. Thomas's father was a deacon, becoming ill, Mr. Thomas was requested to come and afford her his medical aid. He arrived at Serampore on the 20th of December, and immediately advised that both Mr. and Mrs. Brunson should go with him to Supur. They consented, and on the 27th they arrived there. Mr. Brunson tells us the journey was truly pleasant, and we can readily believe it. Mr. Thomas "preached to the natives in the villages and towns through which they passed." Let us extract from Mr. Brunson's journal some particulars relative to his sojourn at Supur:—

"*January 12th, 1800. Lord's day.* Felt much interested in the Bengali worship. I could not forbear weeping when I saw the poor heathen listening with such earnest attention to the sound of salvation. . . .

"*26th. Lord's day.* We delighted to see about two hundred Hindus come to brother Thomas's house to worship. He talked to them some time, and then sung, 'Oh, who besides can recover?'" In the evening the congregation was still larger. Brother Thomas read, expounded, &c. upwards of two hours. Afterwards, many stopped for conversation. Naba Kishor and three others very seriously said they would be Christ's disciples." On the 23rd of February, Mr. and Mrs. Brunson returned to Serampore in good health, and with a more just apprehension of Mr. Thomas's worth than they had previously derived from hearsay reports concerning him.

We have an interesting letter from Mr. Thomas to Mr. Fountain, dated, "Supur, February 14th, 1800," which presents additional information as to

* Ram Basu's hymn, composed in 1788.

his labours at this time. He says, "I desire to be very thankful to God for that inclination I have to preach my precious Saviour to the heathen, and for their inclination to hear. I had above seven hundred, I suppose, last Lord's day afternoon, in a new village. And the Lord has given me also a companion in labour of his own making: I mean Mr. B., who having heard the word, appears to be truly awakened, and very sorry that he has spent so many years in the world without knowing these things before. He is young, born in this country, had a good education; speaks and writes English well, and French, and Bengali, and is very desirous of spending all his days in preaching the gospel, and is likely to be useful. I count this a token for good; a token from heaven; a sweet token of a heavenly approbation of the mission; besides the great preparation that God is making for the thousands and millions that are to come, which preparation all must see that are not quite blind. That I have had so little success, is not so much to be wondered at; but I wonder at others having so little also, and yet we know not how great. Great and blessed things are often done with little noise in the streets, and little visible success. But let us all go on, and whether any are converted or no, heaven, earth, and hell, are all moved at this moment by the attempt. Oh, for a single eye! Oh, for a steadfast, lively, and overcoming faith in the Son of God! Oh, for that faith that can say, my Strength, my God, my Comforter, my Hope, my Righteousness, my All! Oh, for a thorough submission to the righteousness of God! Oh, for silence and stillness in all the tempestuous troubles of life—a stillness owing to the Anchor within the veil! I am

afar off from what I wish to be, and what I trust I shall be before my Purifier has done with me. Let us go on, there is more grace to be had yet, and we ought to know how to come at it ourselves, who are telling others we have found it. Let us cleave to the Lord, making a daily use of Him, fetching out of His fulness that which will make us great blessings among the heathen. Oh, that the same mind that was in Jesus may be in every one of us, concerning all things! I hope it is so; but, oh, for the 'more abundantly' which our heavenly Teacher has told us of!—'I am come that you may have life more abundantly.' I used to think the hill people would be more easily converted than these; but there is no difference. I wish to be converted myself every day anew: to be washed clean, and kept so, by Him who is able to keep me from falling; and then will I teach transgressors his ways, and sinners shall be converted unto Him. Verily there is a God, or else I should totally despair of the mission. I should despair, if God was not to be seen in it, in wondrous doings. We see Satan and are frightened; but the Lord reigneth, and is able to rebuke him. Amen."

Mr. Thomas spent part of the month of March, 1800, at Serampore, when he had the happiness to see the printing of the Bengali scriptures commenced, and to join in the very first efforts made to distribute Bengali tracts. On the 1st of April he returned home.

In August he was again at Serampore; but we have no particulars of his visit, further than that he was accompanied by a native who appeared to be under much concern for salvation. In our next paper we shall give an account of a visit which was attended by more striking results.

THE PATRIARCHAL BENEDICTION; OR THE TRUE HAPPINESS OF YOUTH.

BY THE REV. CORNELIUS ELVEN.

"The angel which redeemed me from all evil bless the lads."—GEN. xlviii. 16.

THE scene before us is not a royal palace with its kingly occupants, nor a festive hall with boisterous guests, nor a saloon of fashion with its flirting votaries; but among the sheepfolds of Goshen, we enter the tent of the patriarch Jacob, tread reverently youthful reader, for it is written, "Thou shalt rise up before the hoary head, and honour the face of the old man." "The place whereon thou standest is holy ground." See the venerable saint reclining on that bed, from which he will never rise again. How changed since the time when his stalwart frame could endure "the drought by day and the frost by night," as with unwearied care he tended his uncle Laban's flocks, but now the keepers of the house tremble, and the strong men bow themselves, for the silver cord is loosening to consign the body to the dust, and the spirit to God who gave it. He has just been told that his beloved son Joseph was come to see him, and that name, associated as it was, in the mind of the dying father, with the most eventful and overwhelming scenes of his life, roused his drooping energies, for when the messenger said, "Thy son Joseph cometh unto thee," he strengthened himself, and sat upon the bed. Joseph did well to bring his sons to witness that sight. It was a fine study for their youthful minds, and well adapted to impress them with the value of a religion that could inspire such peace and hope in a dying hour. They might then learn that "it was better to go to the house of mourning than to the house of feasting."

Exposed as they were to the splendour and fascinations of a heathen court, it

was wise of Joseph thus to show them how the God of Abraham, and of Isaac, and of Jacob, could sustain his servants and even when their flesh and heart fail could be the "strength of their heart and their portion for ever." It must have been an impressive scene. There sat the patriarch who more than seventy years before had seen the angels of God ascending and descending on the mystic ladder! Fifty long years too, had passed away since, wrestling with God, he prevailed, and his name was called Israel to commemorate the victory—and it was upwards of forty since God "appeared unto him when he came out of Padan-aram, and blessed him, and Jacob called the name of the place where God spake with him, Bethel." "Many days had passed since then." His head is silvered with the frost of a hundred and forty-seven years, and his eyes are dim with age, but his heart is full of hope, for, smiling at the approach of death, he says, "I die," with as much composure as a weary labourer would say, "I sleep." He "knew in whom he had believed." The mediatorial ladder was still present to the undimmed eye of faith, and with his dying lips he prophesied concerning the glorious Shiloh, to whom "the gathering of the people should be." And now it was that, stretching out his withered hands, and placing them on the heads of his grandchildren, he pronounced the benediction, "The angel that redeemed me from all evil bless the lads."

And would our young readers inherit this blessing of the angel of the covenant? Would you drink happiness from the fount of bliss? Then you must look higher than earth, and farther than

time. The experience of every worldling has been that of Solomon, "All is vanity and vexation of spirit." We could wish every youthful aspirant after happiness would ponder in his heart the testimony of one of accomplished mind, who said, "Lord, I have viewed the world over in which thou hast set me; I have tried how this and that thing would fit my spirit, and can find nothing on which to rest. Lo, I come to thee, the centre of rest, the fulness of all things: I join myself to thee: with thee will I spend my days, with whom I am to dwell for ever, expecting when my little time is over to be taken up into his own eternity."* Here then, and here only is true blessedness, in the faith, and love, and service of Christ, "The angel who hath redeemed us from all evil."

And do you ask, in what this true blessedness consists. We reply; its first essential is a *new heart*, the old man of sin must be crucified, and carried forth to burial with the tears of repentance. A new spiritual birth must be produced in the soul by the Holy Ghost, evidenced by a new understanding, a new will, new affection, new sorrows, new joys, new hopes, and new fears. Nothing short of this can make you truly blessed, and give you a place in "The general assembly and church of the first-born, which are written in heaven."

With this also will be the blessing of *pardoned sin*. Reflect with adoring gratitude upon the price by which it was procured by Jesus on the cross; well hath it been said, "If he had emptied the veins of the earth of their richest ores; had he plucked the shining orbs from heaven, and impoverished the firmament of its sparkling glories; had he given the whole inheritance of the universe; yet all would have been infinitely less than his precious blood."

It is also quite as indispensable, that you should be blessed with his *justifying righteousness*. You may be as amiable and lovely as the young man who came to Jesus, and boasted concerning the commandments, "All these have I kept from my youth up," yet "one thing thou lackest," a better righteousness than thine own. Your outward conduct may be fair to look upon, still if unrenewed, unpardoned, and unjustified, your heart is but a dunghill covered with snow—a whited sepulchre; but renouncing your own righteousness, and glorying only in that of Christ, you will be "accepted in the beloved," and be found in time at last "without spot and blameless." Yet it remains to be told that to be blessed indeed, you must not only be made partaker of his regenerating, pardoning, and justifying grace, you must also be *sanctified*. Either God or the sinful soul must change before the latter can be happy, with him there is no variable-ness nor the shadow of a turning, you then must be made holy—you must hate sin and love purity; for what beauty is to the eye, or music to the ear, or honey to the taste, that is holiness to the child of God. Christ is "made unto him sanctification," and precisely as the sap rises into the engrafted branch or scion, so does grace flow from the Saviour into the hearts of his true disciples to make them fruitful in every good word and work.

And if thus blessed with the "nether springs" which flow in the wilderness, you will be blessed also with the "upper springs" which flow eternally from the "throne of God and the Lamb," who having pronounced you blessed from his judgment-seat will welcome you to his kingdom, where in perpetual juvenescence and immortal vigour you will "serve him day and night in his temple for ever."

* See an interesting account of William Hollam in the North British Review, February, 1851.

RECOLLECTIONS OF MY MOTHER.

Of all the excellencies that adorn the human character, surely there is none more powerful in its influence than self-sacrifice for others' interests. And who would not wish if they could, to "smooth the rugged brow of care?" Who would not, though a little sacrifice of pride or comfort be the cost, hold the falling, help the meek, and lift those who are in sorrow out of their troubled state? Who would not "speak gently, knowing that 'tis better far to rule by love than fear."

Principles like these most manifestly characterized my mother's course of life, and I am therefore prompted to record some reminiscences of a life which I feel sure can be thought of profitably, even by those who are strangers to the person, but may be familiar with influences such as attend a simple record of the piety and excellence of God's children.

My recollections of my mother are from very early childhood, a *smile* that seemed intended to give me pleasure, when so young that I had but just learnt to walk, is now fresh in my memory; nor was the impression thus early made, ever marred in its influence by after life, instead of this, it grew stronger, fostered as it was by repeated acts of kindness, love, and forbearance which in common with the rest of my family I received at her hands; love which most touchingly and convincingly proved that our interests and those of her friends were very near her heart, and that her own comforts were little heeded, where they interfered with the furtherance of others' interests.¹

Quite early in life she was the subject of religious impressions. I am given to understand, it was her great privilege to have in her parent one of those mothers in Israel who delight in train-

ing the soul for an eternal world and its occupancy; but in addition to this, there was in my mother's mind a deeply seated love for truth and principle, which was sure to give a powerful tone to her religious convictions, when these through the teachings of God's Spirit came.

It was her habit at an early period of her religious life to keep a diary, its contents I do not feel at liberty to use in these reminiscences, but I am sure I may, without censure, refer to the extraordinary *decision* and *definiteness* of purpose, which characterize the whole of this production.

When about twenty-four years of age she publicly professed religion by baptism; her views of her own character, both morally and as a Christian, were of so humble a standard that she debarred herself from much happiness which otherwise she might have had, and received in a much smaller measure than she might have done the delightful influences resulting from an exercise of faith in the promises of God. This feeling, like all others, improperly dwelt on, became a weakness, and no doubt greatly weakened the power of her character: her family, however, had the happiness of seeing this cloud quite dispelled as she neared the happy home of her trusting though trembling hope.

To judge of character by the evidence of occasional circumstances merely is not wise, they are too subject to the mixed influence of passion and principle, feeling and duty, to form a correct estimate, but when we look at certain periods of life, and make them our points of view, we are often better able to judge of our own or other's character. It is on the filling up of these points then in my mother's life that I wish to dwell, and speak of the unwavering

desire that was shown by her to promote the interests of God's cause. At one period of her life she is found untiringly, and through "toils obscure" engaged in a country district, in instructing a few young persons in religious truths; this effort eventually led to much good, in the establishment of a church of considerable interest. At another period, she was equally untiring in her efforts to assist in the establishment of a similar interest, and when removed by the circumstances of Providence to a considerable distance from the spot, so anxious was she to encourage by her presence, what she had helped to set on foot, that she almost invariably walked, regardless of weather and through much weariness, to this (to her) interesting scene of labour and love.

But more especially in the later period of her life was made visible, the power and extent of the influence of a Christian woman's character; ever most heartily and most liberally encouraged by my father's generosity, it was her pleasure to smooth as far as it was in her power, the rough pathway of poverty and its effects, and to lighten the burden which depressed the sorrowing.

It had been her habit through a long period of her life to rise early in the morning, being seldom in bed after five o'clock, these early hours were spent in deep and serious thought, and I believe much prayer for all among whom she moved. Periodical visits were made to many of the neighbours around her in a thickly populated manufacturing district, and their wants and spiritual requirements were often the subject of her thoughts, for those in trouble there was a fitting portion, for the wayfaring man there was always a suitable little book ready, and though naturally very timid, she would ever nerve herself to the somewhat difficult

task of appropriately addressing the person that seemed a fitting subject for her message of mercy. I have seen few more timid persons in some respects, but I never saw any one acquit themselves more favourably in this office; then again for the aged, and for the young, for the bereaved, for the joyous, for every one that could be thought of, there was thought exercised, in each instance the little book or tract being sorted in the most orderly and comprehensive manner, in readiness for the visits she was about to make.

Often on her return from these visits would she plead for some sorrowing case, the husband through intemperance or neglect had lost employment, then was my father's interest most earnestly besought, that he may obtain another trial, for the sake of human nature's weakness and a dependent family, thus doing all in her power to ameliorate life's troublous cares.

It was to my mother a frequent source of despondency and fear that her life would be one of prolonged gloom, and sadness, notwithstanding the unbounded evidences that her life exhibited of being loved of God, and of loving him in return; how different, however, are God's ways to ours, and how contrary to our expectations are his dealings. "The steps of life by us untrod, are from us hid in wisdom," so was it with her, one morning she had retired as usual to her closet, and after the usual time of devotional exercise had returned to her bed-room; whilst walking across the room, my father noticed her stagger, and ran immediately to her help, medical assistance was quickly sought, and in the meantime my sisters were summoned to what was now a chamber of alarm and sorrow: overcome almost with the poignancy of their sudden grief, the friends she so much loved could but assure her of their presence and affection. "Yes," she replied,

"but it is better still to have Jesus with me." In a few moments after this she looked calmly up to them and said, "I have been praying for you all, for each one of you," and very shortly after this the spirit took its flight without ruffling the body as does in many cases in the struggle between life and death.

My sketch has been a hasty one, it is however well I think to try and cast a little leaven of good amongst us, by telling of those who have lived as we

should like to live ourselves. May we be especially mindful of that brightest of all examples, of Him whom we love *because* he first loved us, and thus exercising the same softening, genial influence, our lives will tend to make the world around us more loving, our glad spirits will cast a mantle of greater beauty upon nature's present loveliness, and our souls will be more prepared for the heaven we look for beyond this world.

H. P.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. XIII.—MARTYR.

THIS is a Greek word signifying *Witness*, and it is so rendered in a great number of instances.

- Matt. xviii. 16.Two or three *witnesses*.
 xxvi. 65.....Need have we of *witnesses*?
 Mark xiv. 63.....Any further *witnesses*?
 Luke xxiv. 48.....Ye are *witnesses* of these
 Acts i. 8.....Shall be *witnesses* unto me.
 i. 22.A *witness* with us of his
 ii. 32.Whereof we all are *witnesses*.
 iii. 15.....Whereof we are *witnesses*.
 v. 52.We are his *witnesses*.
 vi. 13.....And set up false *witnesses*.
 vii. 58.The *witnesses* laid down their
 x. 39.....*Witnesses* of all things.
 xiii. 31.His *witnesses* unto the people.
 xxvi. 16.....A *witness* both of these things.
 2 Cor. xiii. 1.....Two or three *witnesses*.
 1 Thess. ii. 10.Ye are *witnesses* and God
 1 Tim. v. 19.Two or three *witnesses*.
 vi. 12.....Before many *witnesses*.
 Heb. xii. 1.A cloud of *witnesses*.

In 2 Corinthians chapter i. verse 23, where the same word occurs, it is rendered *record*: "Moreover I call God for a *record* upon my soul that to spare you I came not as yet to Corinth."

In the following instances the word is not translated at all:—

- Acts xxii. 20.....And when the blood of thy
martyr Stephen was shed,
 I also was standing by.

Rev. xvii. 6.Drunken with the blood of
 the saints and with the
 blood of the *martyrs* of
 Jesus.

In more modern times the word has gradually acquired another meaning, the rise and prevalence of which are thus traced by Dr. George Campbell:—"The Greek word *μαρτυρ* [MARTYR] though signifying no more, originally, than witness, in which sense it is always used in the New Testament, came by degrees, in ecclesiastical use, to be considerably restrained in its signification. The phrase *οἱ μαρτυρεῖς τοῦ Ἰησοῦ*, 'the witnesses of Jesus,' was, at first, in the church, applied by way of eminence only to the apostles. The reality of this application, as well as the grounds of it, we learn from the Acts. Afterwards, it was extended to include all those who, for their public testimony to the truth of Christianity, especially when emitted before magistrates and judges, were sufferers in the cause, whether by death, or by banishment, or in any other way. Lastly, the name *martyr* (for then the word was adopted into other languages) became appropriated to those who suffered death in consequence of their

testimony: the term *ομολογητης*, *confessor*, being for distinction's sake assigned to those witnesses who, though they suffered in their persons, liberty, or goods, did not lose their lives in the cause. Now, several later writers, in interpreting the ancients, have been misled by the usage of their own time; and have understood them as speaking of those who died for the name of Jesus, when they spoke only of those who openly attested his miracles and mission, agreeably to the primitive and simple meaning of the word *μαρτυρ*, [MARTUR]."

Sometimes the word is written *μαρτυρς*, [MARTUS,] instead of *μαρτυρ*, [MARTUR.]

The signification being precisely the same, and the preceding observations as applicable to the one as to the other, a list of these instances, with the renderings in the common version is subjoined.

Acts x. 41.....	Unto witnesses chosen before.
xxii. 15.....	Thou shalt be his witness.
Rom. i. 9.....	For God is my witness.
Phil. i. 8.....	For God is my record.
1 Thess. ii. 5.....	God is witness.
Heb. x. 28.....	Two or three witnesses.
1 Peter v. 1.	A witness of the sufferings of
Rev. i. 5.....	Christ, the faithful witness.
ii. 13.....	Antipas, my faithful martyr.
iii. 14.....	The faithful and true witness.
xi. 3.	My two witnesses.

THE CLOAK, THE BOOKS, AND THE PARCHMENTS.

INFIDELS have made themselves merry with the supposed triviality of these articles, about which an apostle in the prospect of death expressed his solicitude; and some Christian writers have been disposed to concede that this sentence at least was not inspired. A gentleman of the legal profession, however, has suggested an interpretation of the words which, though it has not apparently occurred to any professed commentator, is perfectly consistent with the scope of the whole chapter, and harmonizes beautifully with the writer's circumstances. Paul was looking forward to his second trial. It was of the utmost importance for him to appear in his true character, and avail himself of the privileges to which as a Roman he was entitled. The mantle, or cloak, had at this time superseded the *toga*; it was the proper attire for one who was free of the city to appear in before the emperor on a solemn occasion like that to which he was

looking forward. The books probably contained laws or precedents which it might be advantageous for a prisoner on his trial to quote; and the parchments, documentary evidence of his citizenship. Apprehensive as he was that the decision would be against him, and that it would be his duty "to die for the name of the Lord Jesus," he still thought it right to make use of the means of deliverance with which in God's providence he had been furnished, and which if they failed to preserve his life, would protect him from a death so cruel as that which would otherwise await him. Having no friends at hand therefore on whom he could rely to attend him in the trying scene, he exhorted Timothy to come to him quickly, accounted for the absence of others who had been his associates, and added, "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments."—2 Timothy iv. 13.

THE FALL OF JERICHO.

BY THE REV. C. H. SPURGEON.

THE day is come, the seventh morn
Is ushered in with blast of horn ;
Tremble, ye towers of giant height !
This is the day of Israel's might !

Six days ye mocked the silent band,
This hour their shout shall shake your land ;
Old Jordan's floods shall hear the sound,
Yon circling hills with fear shall bound.

Thou palm-treed city, at thy gates
Death with grim form, this moment waits ;
See hurrying on the howling blast,
That dreaded hour, thy last ! thy last !

Now at the leader's well known sign,
The tribes their mighty voices join ;
With thundering noise the heavens are rent,
Down falls the crumbling battlement,
Straight to the prey each soldier goes,
The sword devours his helpless foes.

Now, impious, on your idols call !
Prostrate at Baal's altar fall !
In vain your rampart and your pride,
Which once Jehovah's power defied.

Now, Israel, spare not, strike the blade
In heart of man and breast of maid ;
Spare neither old, nor young, nor gay,
Spare not, for justice bids you slay.

Who shall describe that dreadful cry,
These ears shall hear it till they die ;
Pale terror shrieks her hideous note,
War bellows from his brazen throat,
Death tears his prey with many a groan,
Nor earth itself restrains a moan.

Ho, vultures, to the banquet haste,
Here ye may eat and glut your taste ;
Ho, monsters of the gloomy wood,
Here cool your tongues in seas of blood.

But no ; the flames demand the whole,
In blazing sheets they upward roll ;
They fire the heavens, and cast their light
Where Gibeon pales with sad affright ;
A lurid glare o'er earth is cast,
The nations stand with dread aghast.
The shepherd on the distant plain
Thinks of old Sodom's fiery rain,
Flies to his home like hart or hind,
Nor dares to cast a look behind.

The magian scans his mystic lore,
Foretells a curse on Egypt's shore.
The Arab checks his frightened horse,
Bends his wild knee, and turns his course.
E'en seas remote behold the glare,
And hardy sailors raise their prayer.

* * * *

Now in dim smoke the flames expire
That lit the city's funeral pyre,
The glowing embers cease to burn :
Now, patriot, fill the golden urn,
In crystal tears her dust embalm,
In distant lands in strife or calm,
Still press the relic to thy heart,
And in the rapture lose the smart.

It must not be, her sons are fled,
They with their mother burned or bled ;
Not one survives, the viperish race
Have perished with their lodging place.
No more lascivious maidens dance,
No youths with lustful step advance,
No drunkard's bowl, no curse obscene,
No idol mysteries are seen.

A warrior stands in martial state,
And thus proclaims her changeless fate :
" Accursed city, blot her name
From mind of man, from lip of fame ;
Curs'd be the man, and curs'd his race,
Who dares his house on *thee* to place ;
He founds it on his firstborn's tomb,
And crowns it with his brother's doom."

* * * *

Thus God rewards the haughty foe,
Great in their sin and overthrow.
He ever reigns immortal King ;
With Israel's songs the mountains ring.
Yet 'mid the justice, dread, severe,
Where pity sheds no silvery tear ;
A gleam of golden mercy strays,
And lights the scene with pleasing rays.

One house escapes, by faith secure,
The scarlet thread a token sure,
Rahab, whose race in future time,
Should bear the virgin's Son, sublime.

Thus when the thunderer grasps his arms,
And fills our earth with just alarms,
His love still holds his shield aloft,
And saves his saints from dangers oft.

Waterbeach, Cambs.

REVIEWS.

History of the Council of Trent, from the French of L. F. BUNGNER, author of "A Sermon under Louis XIV.," &c. With the Author's last Corrections and Additions communicated to the Translator. Edinburgh: Thomas Constable and Co. 1852. 12mo., pp. 552.

A History of the Council of Trent, Compiled from a comparison of various writers; with a Chronological Summary. By the Rev. THEODORE ALOIS BUCKLEY, B.A., Chaplain of Christ's Church, Editor of Translations of the "Decrees and Canons," &c. London: George Routledge and Co. 1852. 12mo., pp. xxiv., 549. Price 5s.

The Canons and Decrees of the Council of Trent. With a Supplement, containing the Condemnations of the Early Reformers, and other matters relating to the Council, Literally Translated into English. By THEODORE ALOIS BUCKLEY, B.A., of Christ Church, Oxford. London: G. Routledge and Co. 1851. 12mo., pp. xxiii., 399. Price 5s.

The Bible, the Missal, and the Breviary; or, Ritualism Self-illustrated in the Liturgical Books of Rome: containing the Text of the Entire Roman Missal, Rubrics, and Prefaces, Translated from the Latin; with Preliminary Dissertations, and Notes from the Breviary, Pontifical, &c. By Rev. GEORGE LEWIS, Ormiston. In two volumes. Edinburgh: T. and T. Clark. 1853. 8vo., pp. 809. Price £1 1s.

"ALL things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent, I also undoubtedly receive, and profess; likewise all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized

"by the church, I also condemn, reject, and anathematize."

Such is the explicit declaration which every convert from protestantism is compelled to make in entering the Romish church, this being a portion of the celebrated creed of Pope Pius IV., the authoritative summary of the "Holy Roman Faith." In these times, therefore, when the great conflict is becoming every day more general and more fierce, it is important that every man should make himself acquainted with the origin, the proceedings, and the decisions of that famous ecclesiastical assembly which met at intervals from 1545 to 1563, to settle what was to be believed by the disciples of Jesus of Nazareth. The sight of several respectable volumes on our table at once illustrative of this portion of history is pleasant, as they will doubtless disseminate information respecting it both among our own countrymen and among foreigners. The reading men of our own denomination do not perhaps need this so much as others, as one of its most esteemed members published a few years ago a work which has had an extensive circulation among us, and has received from men well skilled in such matters much deserved commendation. The accuracy, the perspicuity, and the candour pervading Dr. Cramp's "Text-Book of Popery," which is in fact a history of the Council of Trent with an analysis of its decrees, have secured to it so much respectful notice from eminent men belonging to the established church, that we are surprised that Mr. Buckley, himself a minister of that church, should have adverted to it so

slightly. Except it be in size, it can scarcely be regarded as inferior to either of the works before us; and one advantage is presented to its readers which is not offered in any of these volumes, Dr. Cramp having given in an appendix, the doctrinal decrees and canons in the Latin language, as well as in his own, enabling all who are competent to read the original to verify the faithfulness of the translation contained in the body of the work.

We welcome, however, the publications now before us. Each of them will do good. M. Bungener is a native of France: his work is discursive, but it is lively, and it will probably find readers who will learn from it the principles of Romanism, but who would not go through a systematic treatise. The proceedings of the Council furnish him with occasions for the discussion of those points of doctrine which were debated, and give him opportunity to make striking remarks and relate pleasant anecdotes. Mr. Buckley says, in the preface to his history, that M. Bungener's work is rather a series of querulous declamations against popery than a history of the Council of Trent; but this criticism is in our view too severe. His own history is written in a style more accordant with the habits of the English mind, and with his position as the author of a previous work on the Canons and Decrees. His tendencies are evidently the reverse of those which he ascribes to Bungener. He inclines more to Pallavicino as an authority than to Father Paul Sarpi, and he leans more than we could wish on the modern Roman catholic advocate, Dr. Waterland. His anxiety to do justice to the Romish theologians is strong; but he says "As it is my intention to publish a translation of the Confession of Augsburg, accompanied by an historical sketch of that assembly, and, should the scheme succeed, to

give editions of various protestant documents of a like character, I trust to have better opportunities of doing justice to the early reformers than have presented themselves during the course of the present work."

But while it is to the Council of Trent that we look for an authorised exposition of the Romish theory, if we wish to be thoroughly acquainted with its practical working we must seek it elsewhere. It professes to be pre-eminently devotional. Those who are distinguished among its votaries as "the religious," are thought to be in constant intercourse with heaven: it is important to know what its tendencies in that respect really are. To learn this we must turn to its formularies. For this purpose the volumes of Mr. Lewis are invaluable. They present to the English reader liturgical works the publication of which has been subject to stringent restrictions, and which it has been difficult to obtain even in the Latin tongue. Portions of them have indeed been conceded to the English adherents of the Roman church. They have been indulged with "The Roman Missal for the use of the Laity," and some other "Offices" in Latin and English; but these have been prepared for English use by omissions which deprive them of much of their value. Now, however, Mr. Lewis sets before his readers "The Roman Missal restored, according to the Decree of the Most Holy Council of Trent; published by order of the Holy Pius V., and revised by authority of Pope Clement VIII. and Urban VIII., augmented with the New Masses granted by the indulgence of the Apostolic See." He says, "For the first time, it is believed, it appears in English in an unmutilated form, with all its rubrics and prefaces, unshorn of any peculiarities. The Missal forms the *text*, on which is engrafted, as notes and illustrations, whatever appeared

most interesting and characteristic in other liturgical books of Rome. Of these, the Breviary furnishes by far the larger portion, because the most important and comprehensive of all her church books, designed at once to be the bible, the bible commentary, the church history, and the private liturgy of all her religious; to form their character and cherish their devotional spirit."

Perhaps no single document of its own will exhibit the church of Rome so completely in its practical development, combining its professions of piety and holiness with its machinery for governing its votaries, as "The Order for holding a Synod." We will therefore extract it.

"The clergy go to church in procession from the place at which they are convened, where a mass for the Holy Spirit is celebrated, and the clergy receive the communion. After several short prayers for the outpouring of the Holy Spirit, and the reading of Luke ix., the clergy take a solemn oath, declaring their belief in all the peculiar and distinctive dogmas of Rome. The following form of exhortation is set down for the presiding bishop to address to the clergy, if he please, at the close, as his pastoral:—

' Beloved brethren and priests of the Lord,—
' You are the fellow-workers of our order. We,
' though unworthy, hold the place of Aaron—
' you hold the place of Eleazar and Ithamar.
' We discharge the office of the twelve apostles—
' you, of the seventy-two disciples. We are
' your pastors, but you are the pastors of the
' souls committed to you. We shall render to
' the Chief Pastor, our Lord Jesus Christ, an
' account of you,—but you, of the people com-
' mitted to you. And therefore, beloved
' brethren, behold your danger. We admonish
' and beseech you as brethren, that what we
' suggest to you may commend itself to you,
' and that you study to act on it. In the first
' place, we admonish you that your life be irre-
' proachable. Let not women dwell with you

' in your houses. Arise every night to keep
' the nocturns. Chaunt your office at the ap-
' pointed hours. Let no one, unless he be fast-
' ing, celebrate mass; and not in common
' clothes, but in his sacred robes, and neatly
' kept vestments in amice, alb, girdle, maniple,
' stole, and chasuble, not put to any other uses.
' Celebrate masses seriously. Take with all
' reverence and trembling the body and blood
' of our Lord Jesus Christ. See that the
' corporals be most pure. Wash the sacred
' vessels with your own hands, and wipe them
' carefully. Let no woman approach the altar
' of the Lord, nor touch the chalice of the Lord.
' Let the altar be covered with pure linen,
' divided into three folds, and let nothing be
' placed above, unless relics or sacred things,
' for the convenience of the sacrifice. Let each
' of your churches have a Missal, Breviary, and
' Martyrology, and let them be well covered
' and clean. In the sacristy or sacred place, or
' near the greater altar, let there be a place
' prepared to pour the water of the ablution of
' the corporals and sacred vases, or of the hands
' after you have handled the holy chrism or oil
' of the catechumens, or of the sick. There let
' a vessel hang with pure water, for washing the
' hands of the priests, and of others engaged in
' the holy and divine office, and near by a clean
' linen cloth to wipe them. Let the entrance
' of the church be well guarded. Let no one,
' without our permission and consent, obtain a
' church through the secular power. Let no
' one demit a church to which he is entitled,
' and transfer it to another for the sake of gain.
' Let no one presume to take more churches
' without a title, and contrary to the enact-
' ments of the canon law. In no wise let one
' church be divided among many. Let no one
' celebrate without the church in unconsecrated
' places. Let no one receive the parishioner of
' another to the communion, unless travelling,
' and then with the license of his rector. Let
' no one, in the parish of another, celebrate
' mass without the license of its own priest.
' In celebration (of the mass), let each make
' the sign over the chalice and oblation, not in
' a circle, or by a wavering motion of the fingers,
' as some do, but by folding and extending the
' fingers, and so let him bless. Let the chalice
' and paten be of gold or silver—not of brass,
' nor of copper, nor of glass, nor of wood. Let
' each priest have a clerk or scholar, who may
' sing the psalms with him, read the epistle and
' lesson, and respond in the mass. Let the
' priest also visit the sick, and reconcile and

communicate, like the apostles, with his own hands, anointing with the holy oil. Let no one dare to deliver the communion to a laic or a woman to bring to the sick. Let no one for baptizing infants, or adults, or reconciling the sick, or burying the dead, exact any premium or reward. Let no infant or adult person, through your negligence, perish without baptism or the communion. Let none of you be given to intoxication or be quarrelsome. Let no one bear arms. Let no one keep dogs or birds for sport; let none of you drink in tents. Let each of you, as he is wise, (*sapit*), announce the gospel on Sunday and other festivals to the people. Preach the word of God. Have a care of the poor, the stranger, the widow, and the orphan, and invite strangers to your table. Be ye hospitable, affording a good example to others. On each Sunday, before mass, bless the water with which the people are to be sprinkled, for which take care to have its proper vessel. The sacred vessels and priestly vestments ye shall not give in pledge to the merchant. Bring not an unworthy penitent to reconciliation for the sake of gain, nor give him a testimonial of reconciliation. Exact not usury; nor alienate your goods acquired after your ordination, for they are the property of the church. Let no one sell, exchange, or under any pretence alienate the possessions or property of the church. Let no one receive the tithe of another. Let no one invite a penitent to eat flesh or drink wine unless he shall do it as an alms. Let each have a stone baptismal font, very neat; and if he cannot, let him have some other vessel, set apart for this use only. In all your parishes introduce the creed and the Lord's prayer; and take care that the forty days' fast of Lent, the festivals of the four seasons, and other commandments of the church, be observed. Before Lent invite your people on the fourth Feria (Wednesday) to confession, and to the confessed enjoin penance, according to the quality of their crime. In the three seasons of the year, that is, on the Nativity of our Lord, Pasch, and Pentecost, admonish all the faithful to come to the communion of the body of our Lord Jesus Christ; and let no one omit communicating at least in Pasch (Easter). Exhort at certain times the married to abstain from their wives. Let none of you use red, or green, or laic garments. Teach that Sunday and other festivals are to be celebrated by abstaining from all servile work from

evening to evening. Forbid songs and the dances of women in the entrance of the church. Forbid incantations over the dead in the night watches, which is done by the vulgar, calling Almighty God to witness. You shall not communicate with the excommunicated, nor let any of you presume to celebrate (mass) in their presence, the same declare ye to the people. And let none of the people bring home a wife until first the nuptials be publicly celebrated, at the seasons permitted by the church. Forbid that any one in any wise should be guilty of violence, or approach a blood-relation, or take the spouse of another. Make swineherds and other shepherds come to mass at least on Sunday. Exhort god-fathers to teach, or cause to be taught to their little sons the creed and Lord's prayer. Let the sacrament of the eucharist, the holy chrism, and oil of the catechumens, or holy oil of the sick, be carefully kept in the church, in a clean and becoming place, under seal and safe custody. Whoever of you has it in his power, let him well understand the exposition of the creed and Lord's prayer, according to the orthodox traditions of the Fathers,—these, and the prayers of the mass, and epistles, gospels, and canons, of which let him diligently instruct the people committed to him, and chiefly those of wavering belief. The introit of mass, the prayers, epistle, gradual, gospel, and all other parts not spoken privately, let him utter in an articulate voice. But the secrets and canon (of mass) let him read gravely and distinctly in a low voice. Let him pronounce the words and distinctions of the psalms in order, along with the usual canticles, intelligibly. Let him have by heart the creed of Athanasius on the Trinity and the Catholic faith. The exorcisms and prayers in making catechumens, and the other prayers over the male or female, one or more respectively, let him utter distinctly. Let him observe the order of baptism, and for the succour of the sick, for reconciling and commendation of souls, and in performing the obsequies of the dead, according to the canon. Let him know the daily and nightly canticle (song). Let him not be ignorant of the smaller computations, as of the way to find the dominical letter, the time that intervenes until the day of Pasch, and of the greater moveable feasts. But we desire, most dear brethren, that those things which you have received by our tradition you would study to fulfil in good works. Our Lord Jesus Christ granting it,

‘to whom, with the Father and Holy Spirit,
‘be honour and glory for ever and ever.’

At first sight it might seem that the communion between a Romish devotee and the Father of Spirits was very intimate, but further examination will show that it is not so. God is set at an immense distance from the worshipper : if the worship reach him at all it is circuitously, after passing through intermediate agency which is the true object of affection and confidence. It is with the exalted but created friends of the suppliant that his spirit is brought into contact, not with the remote and invisible being who dwells in an inner sanctuary to which they are supposed to have access. “Let any one take up the Roman Litany,” says Mr. Lewis, “the most beautiful of her liturgical services when shorn of Romish excrescences. Take this service, as it stands in the Romish Missal. Instead of drawing near, through One Mediator, to God the Father, the worshipper first addresses himself to Mary, saying: ‘Holy Mother of God, pray for us;’ turns then to Michael, Gabriel, and Raphael, and a nameless host of angelic and arch-angelic intercessors. John the Baptist, and Joseph, the husband of Mary, are invoked; the holy patriarchs and prophets, the apostles of Christ, Peter, Paul, John, and Andrew are next called upon; the holy evangelists, and all the holy disciples of Christ, of the early church. The more modern saints are then invoked—popes, priests, doctors, deacons, monks, hermits—some of them good men; some of whom no one knows anything, good or bad. A final appeal is made to the female saints; a few are mentioned by name, and the rest under the general designation of ‘all holy virgins and widows,’ and that none may be forgotten that by any possibility are in heaven, the whole is summed up in the comprehensive sentence—‘all saints, male

and female, pray for us.’ All this before the worshipper arrives at the *One Mediator*, and looks up to the Father to plead, in scriptural language, the merits and sufferings of the infinite and all-sufficient Saviour. Such is the way of access to the court of heaven in Romish fancy. The throne of divine grace is more inaccessible far than that of any eastern monarch. The Father, instead of being brought ‘nearer’ by Christ, is removed farther off by each New Testament saint, fenced round more like Mount Sinai than Mount Sion, lest the people should break through, and gaze, and perish.” Who is in truth the object of worship, to whom are the affections of the heart directed when, in conformity with the breviary, on the 19th of March, the suppliant prays, “Grant to us, O Joseph, “to climb the heavens by thy merits, “that we may offer to thee in perpetuity, a grateful song;” or, according to another hymn in the breviary,

“Joseph! our certain hope of life,

“Glory of earth and heaven,

“Thou pillar of the world! to thee

“Be praise eternal given?”

“Christ once suffered for sins, the just for the unjust, that he might bring us to God;” but to keep the sinner *from* God is the genius of Romanism. Even when God is addressed, it is so to speak with the face averted from him, that we may look on those to whom we are to be under obligation for his interposition; as when it is said, “Grant, we “beseech thee, Almighty God, that the “intercession of the holy Mary, mother “of God, and of all the holy apostles, “martyrs, confessors, and virgins, and “of all thine elect, may everywhere “gladden us; that while we recall “their merits, we may experience their “patronage.”

The general effect of the innumerable sprinklings, bowings, crossings, perfumings, folding of hands, kissings of

books, persons, and vessels, ringings of bells, lighting and extinguishing of candles, is well described by our author in a paragraph with which we will close. "It is told of an artist employed to paint 'The Last Supper,' that having laboured to make the figure and countenance of our Saviour the one prominent object of his painting, and having put on a table in the foreground some chased cups, the workmanship of which was exceedingly beautiful, when his friends came to view the picture every one exclaimed, 'What beautiful cups!' The artist saw his mistake—these cups diverted the eyes of the spectators from the Saviour—he took his brush and effaced the golden cups from the canvass, that they might no more draw the eye from the Master of the feast. The writer of this work once ministered in a church whose communion cups were ancient and beautiful, the chalices of the church before the reformation. He has caught himself, and he has seen the eyes of others, at the moment when the heart should have remembered only 'the crucified One,' wandering over the antique chaste work and figures of the golden chalice in their hand. Simple, almost severely simple, should be the vessels and external forms of divine worship at all times, that God and his works, not man and his workmanship, may, if possible, fill the eye and heart of the Christian: much more should this simplicity and oneness of effect distinguish the commemoration of the great fact of redemption. If the cups of the artist, in the foreground of his picture, or the mere sight of the antique chalice in the protestant church, could thus distract attention, and introduce thoughts and feelings foreign to the occasion, what must be the effect of the crowd of ceremonies and circumstances that attend on every Roman mass?"

Mercy Manifested in a Chief Sinner; or Autobiography and Letters of the late EDWARD BLACKSTOCK, during Thirty Years Minister of the Gospel at Potton, Wolverhampton, &c., Gower Street, London, and finally at Salem Chapel, Fitzroy Square. London: Houlston and Stoneman. 1853. 12mo. pp. 590.

JUDGING from the author's account of himself, and we have never known anything of him but what the book contains, we should think that he was a good man who sincerely desired to serve Christ, but utterly unfit to be a teacher of religion. Not because he was devoid of talent for public speaking, this he evidently possessed; not because he was without human learning as he suggests, for this is not in all cases necessary; not because he despised Greek and Hebrew, for of the value of these he speaks very properly; but because he did not in truth make God's written word the standard of his belief or the rule of his practice. It might startle some of his hearers perhaps to find this alleged; but it was not in fact what the scripture contained that regulated his decisions, but the manner in which a sentence came to his thoughts and the degree of impression it made on his mind. With him, the governing principle was not, God has said it and therefore I believe it, but, On such a day, and at such a place, God said it by his Spirit to me, and therefore I may rely upon it. He says, indeed, "There is nothing surer to rest upon than a promise of God, if it be applied by the Holy Ghost;" as though the promise of God were nothing to rest upon of itself, but derived its trustworthiness from its application to the individual. He describes his "Call to the Ministry," which was "by the powerful application of the 18th and 19th verses of the 4th chapter of Luke; 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor,' &c.

He hesitated, and prayed; but at the end of nine or ten days, "the following passage was sent; 'They that be wise (margin 'teachers,') shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'" He adds, "Both this scripture and the former being sent to my soul, not with ordinary but with *great*, manifest, and overwhelming power, I could no longer entertain a doubt on the subject. My call to the ministry was as evident, as distinct, and as clear, as my call by grace; they must stand or fall together. These words were the commission which my Captain gave me; they are my credentials; and better than these I do not want." p. 69.

Thus it was by impressions that he was led into the pulpit; and impressions regulated his selection of subjects and his subsequent proceedings. He determined to relinquish his secular business and the decision was arrived at in this way:—"I sought direction of the Lord, and set apart a special time for prayer on the subject. He answered me with these words, 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.' Having received this warrant to abandon my lawful calling, I relinquished it to live henceforth on the things of the altar." P. 99. He was with a small baptist church at Devizes, but was "summarily dismissed." A friend offered to take another chapel for him and guarantee him his salary for twelve months. He tells us that he laid the proposal before the Lord, and received this answer; "When they persecute you in this city flee ye to another." "This," he adds, "was decisive, and I quitted Devizes."

He visited Wolverhampton. As he was walking on the Canal Bridge, the words came to his mind,

"Wrestling prayer can wonders do—
Bring relief in deepest straits;
Prayer can force a passage through
Iron walls and brazen gates."

This was followed by—"Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut asunder the bars of iron. Isaiah xlv. 1, 2. I felt that these words were for me, and I received them as a sure earnest from my God of his making a way for me to enter into Wolverhampton. What the gates of brass were I plainly saw." But while he was delivering a sermon there one sabbath morning, a passage of scripture came to his mind, of which he says, "It was very long and came at intervals, but with *such power* as interrupted and almost broke the thread of my subject, and compelled me to bring out part of the words in the pulpit, though with little or no connection with the context. The words were these: "Son of man the children of thy people still are talk-against thee," &c. He looked upon those words as indicating his removal, and these which came to him afterwards confirmed that conviction; "Son of man, prepare thee stuff for removing." Some of the people wished him to stay; "there were others," he adds, "who wished from a feeling of hostility, to turn me out before the end of the month. But the Lord again appeared for me, and sent me these words three several times:—'Ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel will be your rereward.'" P. 225. Two or three years afterwards at Leicester, he wrote a note to the church, resigning his charge; "Yet," he says,

"for fear of taking a wrong step I hesitated to send it, but paused for further direction, and constantly intrusted the Lord to give me another confirming word, that I might be clearly and fully directed in this matter. He then sent me these words, 'Now having no more place in these parts.' Romans xv. 23. This solemnly brought me to a final decision." P. 316.

It is not surprising that a good man whose rule of action was impulse, however conscientious he might be, should live a very unsettled life, and minister at different times in a great number of places. Nor can we wonder that those who received his instructions and were of the same creed as himself should also be impulsive and restless. He complains much of the treatment he received in some places, of the manoeuvres practised to dislodge him, and especially of the hostility of deacons. But surely some allowance should be made for them. It is possible that impressions might be made on their minds, clothed in scripture language, which his teaching would lead them to regard as sent for their guidance. If texts were "*given*" to the pastor, texts might be "*given*" to the deacons, and even to the private members of the church. Suppose that one of the hostile deacons whom he met with had been suddenly impressed with the words, "This is a deceiver and an antichrist;" suppose that the words, "Make this fellow return that he may go again to his place," had been brought powerfully to the mind of a second; suppose that to a third the words had been "*given*," "I will drive thee from thy station, and from thy state shall they pull thee down,"—or any other passages of similar import, what could be more natural than that these deacons should act just as they are represented

as acting in the narrative. For the criterion by which they were to judge, according to the system of Mr. Blackstock, was not the adaptation of a text to the circumstances or the character of the person, nor yet the applicability of a general principle to be deduced from it when considered in its connection, but the depth and clearness of the impression made upon the mind. "I have learnt by painful experience, he says, that it is not always safe to be governed by impressions, especially when these impressions are neither *deep* nor of a *clear* character." P. 271. It is the *depth* and *clearness* of the impression then that is to decide whether the words are to be acted upon or not. It is with pleasure, however, that we quote the sentences which follow. He adds, "I have often thought I erred here, but certainly not wilfully. It is my mercy to have a God whose compassions are infinite, who discerns between *wilfulness* and *weakness*, and condescends to pity the infirmities of his children, knowing their burdens and understanding their groanings." P. 271.

One passage more we will subjoin, in justice to the writer's memory, as showing the correctness of his views on a subject of the very highest importance. When near to death, and apparently sinking, he exclaimed, "What an evil and bitter thing is SIN! It is that, and that only which separates us from our God. It accumulates and accumulates, till it becomes a huge mountain. Who can remove it? None but Christ." P. 432. Happy will it be, if all who admired and followed him shall adhere practically to these sentiments, at the same time avoiding those mistaken notions which interfered so greatly with his personal usefulness!

BRIEF NOTICES.

Daily Bible Illustrations: being Original Readings for a Year, on subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A., Editor of "The Pictorial Bible," "Cyclopædia of Biblical Literature," &c., &c. *Evening Series. Life and Death of our Lord.* July—September. Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 1853. 16mo. Pp. 508. Price 6s.

We do not know the name of the living man who has done more to elucidate the sacred writings than Dr. Kitto. It always affords us pleasure to introduce to our readers a new volume from his pen. His familiarity with oriental scenery and customs, acquired by residence in Palestine and adjacent lands, his diligence in the study of other men's works on subjects connected with biblical interpretation, his strong good sense, and his unostentatious and unsectarian piety, render it a duty and a pleasure to recommend all his writings. Of the former portions of this series we have already spoken; and we do not think this volume inferior in value to any of its predecessors. "It is," as the author remarks, "substantially a history of the Lord Jesus, reduced from the four gospels, and so related as to comprise an interpretation of the incidents recorded." It is the best exposition of the facts recorded by the inspired evangelists respecting their divine master with which we are acquainted.

The Journal of Sacred Literature. New Series. Edited by the Rev. H. BURGESS, Ph.D. No. IX. October, 1853. London: Blackader and Co. 1853. 8vo. Pp. 284. Price 5s.

Though not very conversant with such matters, we can easily conceive that those who are would regard "the play of Hamlet with the part of Hamlet omitted" as seriously defective. Something like it seems to us to be *The Journal of Sacred Literature*, or, as it has been till now, *Kitto's Journal of Sacred Literature*, without the editorship of Kitto. So, however, we find the present number; and the only explanation we can give of the fact is furnished by the statement that his retirement is "rendered necessary by his numerous and important literary engagements." The new editor is Doctor of Philosophy of the University of Göttingen, curate of St. Mary's Blackburn, and Translator of Select Metrical Hymns and Homilies of Ephraem Syrus. His best recommendation, however, is that in a letter to him Dr. Kitto says, "It cannot but be a great satisfaction to me that the interests of a publication which has for many years been an object of deep solicitude to me, and for which I shall always cherish a paternal regard, should be intrusted to the hands of one with whom I

have been privileged to form relations of personal friendship, and in whose judgment I have entire confidence. I regard the editorship of the *Journal* as a position of great honour and distinguished usefulness. I retire from it with great reluctance, and even with grief. And this would be doubly intense were I not thus assured that its future management will devolve upon one so competent as yourself to meet the serious and often delicate responsibilities the trust imposes, and to discharge adequately the various duties it involves. I shall be ready to do all that I can to facilitate your proceedings, by affording you all the information that may be needful at the commencement of your onerous undertaking. Write to me freely when such need arises; and rest assured that you have not only the 'concurrence' which you have the consideration to ask, but that I am exceedingly gratified with the prospect your letter opens." Dr. Burgess was for some years pastor of a baptist church at Luton in Bedfordshire.

Maturity in Death Exemplified: a Funeral Sermon, occasioned by the decease of the Rev. Francis Augustus Cox, D.D., LL.D., late Pastor of the Baptist Church, Hackney, by DANIEL KATTERNS. Published by Request. London: Snow. 8vo. Pp. 32. Price 1s.

The perfect harmony with which the two pastors of the church in Mare Street, Hackney, have acted together during the last nine years has afforded much pleasure to their mutual friends, and it deserves now to be held up to the admiration of survivors. Whether the greater degree of praise for its uninterrupted continuance is assignable to Dr. Cox or to Mr. Katterns we know not; but this is certain that it is highly honourable to both, as however richly either might have been endowed with the qualities which conduced to it, the result could not have been secured unless the other had partaken of them likewise. It is in a very affectionate and respectful manner that Mr. Katterns speaks of his late colleague in this discourse, which is founded on the appropriate words, "Thou shalt come to thy grave in a full age, and like as a shock of corn cometh in in his season." He shows that the emblem under which the promise is conveyed suggests to us the care and affection with which the great Head of the church regards the progress and end of his servants;—that it implies that progress belongs to the very nature of true religion, and therefore is its invariable and indispensable law;—that there is a state of grace attainable on earth which may be properly described as a state of maturity;—that it should reconcile us to such losses to reflect that a state of maturity, in grace as in nature, necessitates the reaping;—and that in a spiritual sense, every Christian may look for the accomplishment of this promise upon certain conditions. The sketch of

Dr. Cox's life and character which follows is drawn with great skill and delicacy. Its perusal is adapted to cause even his old friends to esteem him more highly than before, and to say Amen to his last message to the preacher, "Tell him that I hope the Lord will bless him in his work."

Fidelity Recognized and Rewarded; a Sermon, preached at the Congregational Chapel, Upper Clapton, Sunday, September 18th, 1853, on occasion of the death of the Rev. Francis Augustus Cox, D.D., LL.D. By the Rev. HENRY GAMBLE. London: Snow. 8vo. Pp. 39. Price 1s.

Mr. Gamble having enjoyed in early life the advantages of attendance on Dr. Cox's ministry, and being now the pastor of a neighbouring church, has attested his regard for his deceased friend in a discourse on the sentence, "Well done thou good and faithful servant," &c., illustrating the fidelity required, the public eulogy pronounced, and the reward bestowed. This reward, he observes, will consist in promotion to a higher office, and in admission into inconceivable blessedness. The language seems to indicate that the good and faithful servant shall participate in a joy analogous to that of Christ: it is joy arising from the gratification of the purest benevolence—from honourable release from labour which involved much solicitude and self-denial—from complete victory in the most important of all conflicts—joy also that is eternal in its duration. Mr. Gamble then gives an interesting sketch of the character of Dr. Cox, as a man and as a preacher, and concludes by saying, "And now, friend of my childhood, of my youth, of my maturer years—Farewell! Yet not for ever. I will remember thy bright example, recall thy wise and holy counsels, endeavour to tread in thy footsteps, and will hope to 'meet' thee on yonder 'happier shore.'"

The Resurrection of the Dead. The substance of a Discourse preached on Monday, August 29th, 1853, at the Interment of the late Mrs. Cantlow (the beloved wife of the Rev. W. W. Cantlow), in Pound Lane Chapel, Cambridgeshire. By JAMES RICHARDSON. Manchester: Fletcher and Tubbs. 1853. 8vo. Pp. 34.

A judicious sermon on the well known declaration of Job, beginning "I know that my Redeemer liveth." The preacher directs attention to the doctrine of the resurrection of the dead, which he maintains it obviously teaches; and to the great support and consolation which the right consideration of this doctrine is calculated to impart. Under the first head he treats of the certainty of the doctrine—the glorious model to which the people of God are to be conformed in their resurrection—and the agency by which this blessed consummation is to be effected. Under the second, he points to the bearing which this doctrine has to the believer in reference to his own death, and to the consolation it is calculated to impart to those who have been bereaved of their pious friends. Should a second edition be called

for, we doubt not that the phraseology of one sentence which occurs on the eighteenth page will be corrected.

The History of English Literature; with an Outline of the Origin and Growth of the English Language, Illustrated by Extracts. For the use of Schools and of Private Students. By WILLIAM SPALDING, A.M. Professor of Logic, Rhetoric, and Metaphysics, in the University of St. Andrew. Edinburgh: Oliver and Boyd. Pp. 414.

A friend of ours lately received a letter from that gifted man, Macauley, in which this noteworthy sentence occurs, "You have more cause to be thankful for your love of literature, than if you had been born heir to a dukedom." How beautifully, elsewhere, has he recorded the affection which every thoughtful mind must feel toward those most precious of all material possessions, good books. "The debt which he owes to them is incalculable. They have guided him to truth—they have filled his mind with noble and graceful images. . . . These are the old friends who are never seen with new faces; who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet." But "of the making of many books there is no end." "Their name is legion," and, like the spirits of other worlds, many of them are deadly foes to the best interests of mankind. Who then will guide us to the good and guard us against the bad? Who will "try these spirits?" Whom can we select to be to the young, in reference to books, "A guide, philosopher, and friend?" In answer to such questions we readily and conscientiously say, here is the man. Read his book and judge for yourselves. We cannot speak too highly of the value of it. The author's knowledge is very extensive, his style very pleasing, and his impartiality of the strictest kind. He can appreciate a good work, whether it come from the cathedral, kirk, or conventicle. To all parents, guardians, and instructors of the young, we say, you cannot put into their hands a better book than this, either to excite a love for literature, or direct it to proper objects when called into being. H.

Money: How to get, save, spend, give, lend, and bequeath it: being a Practical Treatise on Business, with an inquiry into the Chances of Success and Causes of Failure, &c. By EDWIN T. FREDLEY. London: Partridge and Oakley. 1853. Pp. vi. 259.

We have read this book with a good deal of interest, and can truly say the subject is generally well handled. There is a much higher moral tone pervading it than we expected to find. Getting money is here not made a mere sordid affair. The responsibilities connected with wealth are fairly, and sometimes solemnly enforced. Mercantile pursuits are

vindicated from the sneers and reproaches too often cast upon them by those whose ample means exclude them from the necessity of labouring for their daily bread. A tradesman or a merchant, according to our author, need not be "a mere man of business." Diligence in business is shown to be quite compatible with the cultivation of literary tastes, and constant usefulness in social life. It is a work which young men entering into business may read and study with advantage; and without indorsing all its opinions, we can recommend it. A chapter on banking is added by J. McGregor, Esq., M.P., on which we do not feel ourselves competent to offer an opinion. The writer's name, will, however, be its own guarantee. Some of the anecdotes of men who have been eminently successful in business are very striking, and the moral they teach may be turned to good account by any thoughtful and intelligent reader. T.

Hildebrand and his Age. By N. McMICHAEL, D.D., *Professor of the History of Doctrine, in the United Presbyterian Divinity Hall.* Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 1853. Pp. 44. Price 6d.

This pamphlet is the Lecture delivered at the opening of the United Presbyterian Divinity Hall, Session 1853. It is a very spirited and successful sketch of the character and times of the greatest man who ever sat in the papal chair: one who long before he was created pope ruled popes, and who after his creation ruled for a season the most powerful potentates of Europe. His boundless ambition, coupled with the humiliation of his last days may be regarded as an admonitory lesson to all. He did more to extend the power and influence of the corrupt system of which he was the head than any other individual man. To those who wish to know something of that system, as well as of Hildebrand, we recommend the present lecture. Its closing sentence we fully endorse, "And as popery, in our estimation, is a system which cannot be reformed, and whose end is destruction, our watchword is—No Peace with Rome. *Delenda est Roma.*" W.

The Autobiography of BENJAMIN FRANKLIN, Published Verbatim from the Original Manuscript, by his grandson, William Temple Franklin, edited by Jared Sparks. London: H. G. Bohn. 12mo. Pp. 154. Price 1s.

Benjamin Franklin has long been accounted one of the most remarkable men of the eighteenth century, and his memoir of his own early life has been read with delight by thousands. It appears, however, that the narrative which has generally been published in this country has been but a translation from the French of a version which had been first translated from the original into that language. The reader therefore has not had Franklin's words; and this has been a great loss, as Franklin's style was racy and expressive. We are greatly indebted therefore to those who have brought out this edition. The work is worthy of general perusal, but is especially fitted for emigrants. In a new country, where regulations are to be made, where customs are to be established, and

where individuality of character is more important and influential than in old ones, the example and suggestive remarks of such a man as Franklin cannot fail to prove highly interesting and beneficial.

The Coming Rest for the Nations of the Earth: or, the Millennium described in accordance with Scripture Prophecy. By the Author of the "Coming Struggle." London: Houlston and Stoneman. 1853. 8vo. Pp. 40. Price 6l.

We fully believe, with the author, that a time of rest will follow the great conflict which is now going forward; but we cannot accept him as a safe guide in the interpretation of those prophecies that refer to it. There is, however, far less bold empiricism in this pamphlet than in his "Coming Struggle," and we will venture to predict, in consequence, that the portion of "an enlightened public" which has purchased a hundred and twenty thousand copies of his former publication, will be far more moderate in its demand for this.

Armageddon; or, the Battle-Field on which Antichrist and his Armies are to be overthrown, as seen through the Telescope of Divine Prediction. London: Houlston and Stoneman. 1853. 8vo. Pp. 32. Price 6d.

Very different indeed from the pamphlets which we have just adverted to is this. Its principles are scriptural and its deductions from them cautious and modest. Without committing ourselves to all the opinions advanced, for in some of them we are not prepared to acquiesce, we can say freely that we have never seen anything more congenial with our own sentiments on the topics to which it refers. To all who wish to study the inspired notices of the approaching times we can recommend it very cordially. We have no doubt of the correctness of the opinion that the field of battle is the whole world. In reference to the subject which occupies public attention at the present moment the author observes that it is not the literal Euphrates that is to be dried up by the sixth vial, or any country that lies upon its banks, but the mystical Euphrates upon which mystical Babylon, or the antichristian system is situated, the allusion being to the stratagem employed by Cyrus in taking ancient Babylon, by turning aside the river Euphrates, which flowed through it from its channel, in order that his army might march along the channel and take possession of the city. In speaking of the woman whose name is Mystery, Babylon, the angel, he remarks, tells us that the waters, or the river, upon which she sitteth, "are peoples, and multitudes, and nations, and tongues." The turning away from the system of the multitudes who have long been its supporters, prepares the way for the adherents of Christ and his cause, called the Kings of the East in allusion to Cyrus and Darius, the kings of Media and Persia.

Memoirs of Thomas Chalmers, D.D., LL.D. By his Son-in-Law, the Rev. WILLIAM HANNA, LL.D. Cheap Issue. Edinburgh: Constable and Co. London: Hamilton, Adams, and Co.

The proprietors of this instructive and inter-

esting work which we have repeatedly noticed, as its volumes have appeared, have determined to render it accessible to readers of every class. There are now before us the first number of a weekly issue, to be completed in eighty numbers at three half-pence each; the first part of a monthly issue, to be completed in twenty parts at six pence each; and the first part of a quarterly issue to be completed in four parts at half a crown each; so that in either form the whole work may be had for ten shillings.

Obsolete Words and Phrases in the Bible and Apocrypha (including those in the Contents of Chapters and Marginal Readings) and also in the Prayer Book, familiarly Explained. By the Rev. JOHN BOOKE, A.M. Vicar of Killurin, Diocese of Ferns, Wexford. Dublin: James McGlashan. 1853. Pp. vi. 68. Price 1s.

Such a work as this is probably more needed in Ireland than in England; but there are many persons in this country to whom parts of it would be useful. As, for example, this:—"1 Tim. v. 4, NEPHEWS, that is *grandsons*. This word is now restricted to the sons of a brother or sister. 'But if any widow have children or *nephews*.' It occurs in three other passages of our bible, and in the same sense, viz. for sons' sons. Judges xii. 14; Job xviii. 19; Isaiah xiv. 22. In Richard III. Act iv. sc. 1, *niece* is used for *granddaughter*."

Why are you a Christian? or, How can the Faith of the Nineteenth Century be a Saving Faith? London: Aylott and Co., 8, Paternoster Row. Pp. 33. Price 6d.

A most mischievous tract, written by a person who conceals his name, possibly ashamed of his own production. If he has no shame, we can answer for it he has much guilt. We wish his friends would furnish him with some more useful occupation. The title, "Why are you a Christian?" is calculated to deceive. Lest it should mislead any of our readers, we assure them they had better melt down their sixpence in the fire than spend it on this trash. W.

Four Specimens of a Practicable Method of Teaching Christian Evidences to Bible Classes and Sunday Schools. By the Rev. GEORGE FISK, LL.B., Church of England. Sunday School Institute.

The author describes this small volume as an example of what may be done in teaching Christian evidences in Sunday schools and Bible classes. The "Specimens" were taken verbatim by a short-hand writer, and have been but slightly corrected since. Were they perfect as lessons this would be beyond the author's expectations; they are, however, a useful contribution to the work of Sunday school teaching, from a practical teacher whose heart is evidently very much in the work. It were to be wished that both teachers and taught were as far advanced as these specimens presuppose. Ordinary intelligence and application on the part of the instructor would, in a little time, secure this advancement; and with his progress that of the learner would be almost sure to be pro-

moted. Such helps as this volume affords are of the utmost importance as indicating what the teacher should aim at, and what he should avoid in bringing down the subject to the grasp of a youthful mind. As an experiment, open to improvement truly, but still on many accounts greatly valuable, we cheerfully commend this little volume to those for whom especially it is designed. G.

The Sunday Scholar's Reward, Florence, or the Orphan Family. By MISS DAY, Authoress of "Affection's Souvenir," &c. Bath: Binns and Goodwin. London: Sampson Low, Son, and Co. 12mo. Pp. 74.

This is an interesting tale, partly founded on fact. Its object is "to depict the power of religion, in supporting under the trials and vicissitudes of life." It is not, however, a book that we should select as the "The Sunday Scholar's Reward." B.

Church of the Pilgrim Fathers, Southwark. By JOHN WADDINGTON. 1851. Pp. 20. Price 6d.

Brief but interesting notices of the Fathers of Independency; having especial reference to the founding of the Congregational church now worshipping in Union Street, Southwark. The object of the publication is to interest Christian people in an effort to erect a more commodious place of worship. Mr. Waddington and his friends have our best wishes, and we doubt not will meet with general sympathy and support. W.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Inquisition. In Spain and other Countries. London: R.T.S. Monthly Series. 24mo., pp. 192. Price 6d.

Zaccheus; or the Seeker Found. A Tale of Saving Grace. By ARTHUR PRIDHAM, Author of "Notes and Reflections on the Psalms," &c., &c. Bath: Binns and Goodwin. 18mo., pp. 46. Price 4d.

The Juvenile Year Book; an Interesting and Instructive Miscellany for the Young. London: Sunday School Union. 32mo., pp. 334. Price 1s.

The Eclectic Review. October, 1853. Contents: I. National Health. II. Memoir of the Earl of Peterborough. III. Riddle's Bampton Lectures. IV. Colonel Churchill's Mount Lebanon. V. Colonial Reforms beyond Sea. VI. Mormonism: its Origin and Character. VII. Rationale of the Freehold Land Movement. Brief Notices, Review of the Month, Literary Intelligence. London: Ward and Co. 8vo., pp. 126. Price 1s. 6d.

The Christian Treasury: Containing Contributions from Ministers of Various Evangelical Denominations. October, 1853. Edinburgh: Johnstone and Hunter. 8vo., pp. 45. Price 5d. stamped; 4d. unstamped.

INTELLIGENCE.

EUROPE.

THE GERMAN KIRCHENTAG.

Our readers have been apprised that a few weeks ago the Committee of the Baptist Union requested its secretaries, Mr. Hinton and Dr. Steane, to attend a meeting of the Kirchentag which was to be held in Berlin in the latter end of September. It will probably be expected that we should give some account of what took place at that assembly; and in order to do so we shall avail ourselves of a report contained in the last number of Evangelical Christendom.

It may be well to premise, however, that a conference was held in August, at Hom-bourg, at which Dr. Steane and M. Frederic Monod of Paris officiated as secretaries, under the presidency of the Earl of Shaftesbury, when ministers and gentlemen from France, Switzerland, Germany, and England were present, at which it was determined to form an association in favour of religious liberty. The principles on which it was to be formed were, that it would neither ask nor accept the co-operation of persons who did not profess the fundamental doctrines of Christianity as maintained and proclaimed by the reformers; to avoid all association with parties who advocate religious liberty for a purpose or in a spirit foreign to the gospel; carefully to avoid politics and show constantly the respect which is due to constituted authorities; to use those means alone which are avowed by the gospel, and apply them in a spirit of humility, charity, and peace; to hold themselves superior to the minor differences which may exist among true Christians, labouring as far as possible in harmony with all and for the benefit of all. A Provisional Committee was formed on these principles for the promotion of religious liberty, and it was determined to send a deputation of seven, including Dr. Steane and the Rev. T. R. Brooke, rector of Avening, to the great ecclesiastical assembly which was about to meet at Berlin, "under the name of Kirchentag."

The Kirchentag "met, in the first instance, in the cathedral, whence, after an eloquent sermon by General-superintendent and Court-preacher W. Hoffman, from Eph. iv. 3—6, in which most of the questions of the day were handled in a liberal and enlarged spirit, which seemed to meet with a cordial response from the immense audience assembled, the Kirchentag adjourned to the Garrison church, one of the largest in the city." It was on

the second day that the business which will be most interesting to our readers came on.

"The President for the day was Professor Stahl, who, after giving some notices, read the question to be discussed—viz, 'The relation of the church to sectarians and separatists, especially baptists and methodists.' He then called upon Dr. Snethlage, of the cathedral church, Berlin, to whom the subject had been referred, and who read, in substance, as follows:—"In treating the question now before them, he should submit a series of *theses*, introducing them by a few remarks. It was justly observed yesterday, that the Reformers considered all as adversaries to them who, whether as free-thinkers or sectarians, raised the barrier of independence. In all periods of the church sects had appeared, representing themselves as the true church, contrary to the will of the Lord, as indicated in the parable of the wheat and the tares, Matt. xiii. The anabaptists of Munster were an example of these. As the reformers discovered in these a spirit of haughtiness, they opposed them with all their might. The selfishness and pride of sects is not less dangerous than the haughtiness of Rome.

"The reformers also maintained that as long as the word of God was purely preached, and the sacraments duly administered, unbelievers and hypocrites were not entitled to leave the church; and they would not themselves have done so, if they could have enjoyed these benefits. Rome calls us protestants sectarians, and asks how we dare oppose sectarians. Would to God there were no sects among us! But if they will deny our title to belong to the true church, and ask us, where was your church three hundred years ago? I shall give them no other answer than that which the Englishman gave when he was asked, 'where was your face this morning before you washed it?' He made a distinction between separatists and sects. Separatists go out from the church on the ground of evils in it; while sects renounce the church altogether, and will be *the church* themselves. He admitted that separations had taken place which he could not regret, because they had become necessary; such as those of the Moravians, the Methodists, and the Free Church of Scotland. There were separations, however, of quite another kind—carnal, void of discipline, calling the church a Babel, but themselves issuing in the abandonment of Christianity. There could be no question as to

the treatment of such sects as denied the foundation, Christ Jesus; but he had now to speak of sects who still built on this foundation, and with whom, consequently, they could still agree. He would now approach the question immediately before them:—What was the church to do in relation to separatists and sectarians, especially baptists and methodists?

"1. We are members of a church based on the word of God; and consequently we must abstain from the use of all worldly means and power. What the state will do, is a question for its own determination; but the church should think twice before she invokes the state, or employs the police. 2. A distinction was to be observed between sects already formed, and such as are likely to be formed. In the latter case, the mischief might be prevented by the pastors showing more care for the souls of the people, by making overtures, and by warning congregations. If some are in danger of alienating themselves, the aptest remedy is patient love. I know perfectly that there can be no deeper pain to a pastor than when his sheep forsake him; but force cannot help him here. Entreaty must do the work. So God has acted towards us; and there would have been fewer separations if we had followed his example. 3. It was another thing if a sect had been actually formed. The church cannot extend her hand to avowed sectarians. 4. Sectarians forfeited their right to church blessings. Those who do not take their children to the font cannot take the Lord's supper, cannot be married, cannot be buried, cannot be teachers. 5. A more important part of the question was, how to prevent the multiplication of sects? Sects draw nourishment out of the church, because the wants of particular individuals are better supplied by the sects than by the church. Macaulay says—'A man is converted, first almost in despair, afterwards happy in believing. Then he will tell his neighbours, and his words will make a deep impression; he will feel it his duty to become a preacher. In our church no place is found for such a person. He has not studied, but he must preach; so that he now becomes a sectarian, or perhaps the leader of a sect.' Macaulay here adverts to the policy of Rome, but he would rather take an illustration from the Moravians. He acknowledged the rules of the church to be very good, but might there not be some improvement? They had lately seen not a small number separate through the want of social religion, which they found in separatism (although, certainly, also much that they did not seek); such longings were quite justifiable. In this respect sects did much good. There is certainly great monotony in our worship. Brotherhoods should be instituted, to afford social intercourse; but in accord-

ance with church order. This would be neither unevangelical nor Romish. Luther had contemplated the same thing. A great many minds were at present turning this way, but for such brotherhoods no ecclesiastical regulations were as yet issued. This could not be done by church governors, but churches that were favourable to it should be encouraged.'

"The referent gave the following *resumé* of his principal ideas. 1. The church ought not to have either the will or the power to coerce sects, or to employ the police. 2. The growth of sects is to be obviated by pastoral care, and warnings addressed to the congregation. 3. Sects actually formed are not to be treated with contempt, but made to feel that they cannot use the church ordinances. 4. Declared sectarians ought not to be confirmed, to communicate, or to be married in it; neither to be retained as officers in the church. 5. The church ought to promote life in itself, as the best means of edification; and especially to make arrangements for social religion.

"The referent having concluded his paper, the discussion proceeded as follows:—

"Dr. Josephson, of Munster, agreed with the theses laid down, which had already been acted upon in his district with good effect. Attempts had been made, in 1852, by the baptists in the Wupperthal; but these had been nearly stopped by the use of Christian remonstrance. Where there was life there was movement. Even separation was better than the death of the church of Rome. He advocated gentle treatment. He would unite oneness with freedom, and freedom with oneness.

"Superintendent Sander, of Elberfeld:—The remark had been made by the referent, that the movement of 1848 had injured the protestant church in two respects; first, in relation to Rome; secondly, in relation to sects: a third party, the rationalists, had been crushed. He did not agree in this observation, as it applied to sects. There must be sects, that the godly may be discovered. The speaker used very strong language against the anabaptists, and quoted Luther to this effect. He also used strong expressions against what he called the bureaucracy in the church, and against the consistories, who were blind to what was going on around them. This occasioned considerable laughter; but the rev. gentleman declared himself quite in earnest, and stated his agreement in the theses. He added, that they were the evangelical *catholic* church, and ought to enter into the feelings and sentiments of sectarians. He quoted the passage, 'This kind goeth not out but by prayer and fasting,' and said that fasting included church discipline also.

"Pastor Stumpf, of Schöllengen, began by saying that he would relate some facts. He

had found a few years ago, some persons of a sectarian spirit, one of whom had said to him, 'I am an enemy of ministers.' He then preached so powerfully on the responsibility of his office, as to make himself tremble. People soon saw that such persons were worth nothing, and (to his great joy) turned away from them. There were around him others, good and faithful people, who had gone out of the church, and dissented on the ground of the very defective state of the church itself. They took their first reason from the liturgy book, in which there is no clear statement of doctrine. What kind of a church is that, they asked, which blows hot and cold with the same breath? They took their second reason from the hymn-book, in which are some rationalistic elements. They asked, How can we remain in a church which uses hymns of rationalism and unbelief? What answer could we give to these persons? They took their third reason from the oppressions to which they had been subjected. They had been persecuted, and all that they had had been sold to pay fines. He entreated that all these difficulties might be removed. (Amen.)

"Consistorial-councillor Kundler, of Stettin, said, that in Pomerania there were many sects: free-thinkers, old Lutherans, Irvingites, baptists, apostolical baptists, a new sect, who had killed a man, and Swedenborgians. The only hope was in the improvement of the church. He held infant baptism, and the old Lutheran view of the Lord's supper. Confessional preaching was the best remedy against the multiplication of sects. If we are opposed by baptists, we cannot maintain against them baptismal regeneration; if by those who deny the presence of the Lord's body in the sacrament, we cannot maintain the real presence against them. What must we then do? We must meet them on the solid ground of the word of God. Pastoral care must be exercised; tracts must be circulated; private meetings must be held.

"Consistorial-councillor Voigt, of Grassweld, said that the facts which had been stated were correct. Not all the ministers in Pomerania, however, (as had been asserted,) were pledged to the Lutheran confession, for he himself was a unionist.

"Superintendent Zahn, of Giebrihenstein, said that we had had for twenty-five years to contend with separatists, but that it had done him good. Spener had truly said that there is a justifiable separation. He had not closely examined the books used by separatists, but he had found that people by reading them became pious, and therefore he had cherished respect for them. He admitted that in the circumstances of the times separations were inevitable, through the departure of the church from the confession. He wished the old Lutherans to be invited to return, and changes to be made in the liturgy for the

purpose. (The speaker was here interrupted by cries of question, and the president decided that the topic was not in order.)

"Consistorial-councillor Sack, of Magdeburg, said:—Sectarians are those who deviate in fundamental doctrine. All sectarians are separatists, but not all separatists are sectarians. Only heretics should be stigmatized as sectarians. Separation might be perfectly justifiable. The reformers were separatists, and the English dissenters. In England, dissenters had separated from the established church, yet they were not sectarians, because they maintained a pure doctrine. To repress separation, the church should not have recourse to external power, nor summon the state to her help. If the police should enter a small meeting where the Spirit of the Lord was present, how deplorable! All sects must be dealt with very carefully. He proposed a modification of the fourth thesis. He said, 'The baptists are in accordance with us in all great points, and we must protest against them, not as sectarians, but as brethren.' He recommended to allow them access to the communion table, if they would. They held the great doctrine of the Father, Son, and Holy Spirit, and they did not deny baptism. They ought to be tolerated. He had admitted such baptists to the Lord's table. The pure preaching of the word of God, and not confessionalism, was the real remedy for separatism. Evening services should be instituted. They needed, also, a mild, maternal discipline, by which the church should be purified.

"Professor Dr. Lange, of Zurich:—One thesis might be added to those which had been laid down; namely, that sects were the sign of a wound-spot in the body of Christ, and required a special therapeutic from the church. The church should attend to the cure of the doctrinal evil, by judicious controversial writings. Irvingism issued from ultra protestant or extreme reformation principles. 'We want new apostles,' they say. In this they agree with Rome; but Rome says, only one apostle lives permanently, namely, Peter, and that in him the others virtually live also; while the Irvingites say that all must live. After noticing the speaking with tongues, the speaker referred to the Darbyites. They say, 'We must meet the Lord, who is coming.' If we call Rome a Babel, let us not be astonished if they call us so. He next spoke of methodism, and said the methodists were not a sect, but had been cast out of the church. He cordially acknowledged the great services of the methodists; their error lies in denying preparatory grace. He drew a comparison between methodism and the Jesuit missions, and said that the preaching of the Jesuits was as feeble as a shadow against the powerful preaching of the methodists, which was attended with a great blessing. He then

adverted to the baptists. Baptism as a sacrament was a covenant act of two parties, God and man, and paedobaptism is also a true baptism. We must then require that this covenant character be maintained therein. There is an hereditary blessing for the children of Christians, a doctrine that runs through the whole bible; but as long as we cannot make this clear to baptists, there will be no hope of regaining them.

"Consistorial-councillor Büchsel, of Berlin, said, two questions were before them—1. How existing sects are to be dealt with? 2. How the multiplication of sects was to be avoided? 1. How shall a minister treat sects? If he is a rationalist, I wish him sects; they are good for him (laughter): if he is a believer, I wish him sects; they are also good for him. They prove, however, disease in the church. 2. How to avoid sects? It is clear that nothing can be done by external power. To go to the Landrath is certainly the worst thing a minister can do. Go to your closet and pray. Try to preach better. Let all your sermons be lively and short. Many ministers dealt quite mistakenly with converted persons in their churches, and sometimes even contemptuously; whereas their souls should be faithfully cared for. The priestly office of the minister is not fulfilled by many. There should be an altar in the minister's house—the closet; he who sleeps in the closet breeds separatists. Separation was a punishment of their coldness and neglect of prayer; but even this was better than running and riding hither and thither in perpetual restlessness. Church discipline had been invoked against separatists; but if church governors would shield the church from dead ministers, they would do something much more to the purpose. The temptation to leave a church which cherished them was very strong. It had been said that baptists were not dangerous; but there was a great difference between English and American baptists and German baptists, in relation to doctrine. Pelagianism was in the doctrine of the baptists, because they held that a person was to make himself worthy of the ordinance, and therefore they are dangerous.

"Prelate Kapf, of Stuttgart. The last speaker had said almost all he wished to say. He had always thought separatism a sign of disease in the church. He accepted the theses, but would except the baptists, whom he would recommend to be admitted to the Lord's table. A case, however, which he thought would rarely occur. In Wurtemberg, the measures proposed by the theses were already in efficacious operation. He told the following anecdote. A minister preached strongly against separatists, but his successor said nothing on the subject. Some of them then came to him, and asked him why he took no notice of them. He replied

that he had made inquiry, and found them to be good people, so that he had no need to care for them. When he had turned all the wicked to God, then he would go further on. Afterwards, the separatists came to the church. The most effectual cure was brotherly love.

"It having been agreed that the discussion should now terminate, the president summed up. He said that only one of the theses laid down by the referent had been opposed, by proposing that baptists should be admitted to the communion—a modification which he disapproved as inconsistent with church order. He found fault with the omission by the referent of the use of force from the side of the state, or of its own accord; as much might be said for the opinion that it was the duty of the state to protect the church, and that in protecting the church the state might interfere against separatists. Yet he allowed that the church should think seven times before it should summon the state to its help. He suggested that the theses laid down did not constitute a proper subject for a vote, in which the assembly agreed."

HOME.

YORKSHIRE ASSOCIATION.

This association comprises sixty-seven churches:—

Armley	Thomas Bennett.
Barnoldswick	W. Catheart.
Barnsley	James Harrison.
Bedale	John Gregson.
Beverley	John Dawson.
Bingley	George Taylor.
Bishop Burton	J. Hirst.
Blackley	G. C. Catterall.
Boroughbridge	H. Dowson.
Bradford, 1st Church	J. P. Chown.
Ditto, 2nd Church	John Walcot.
Bramley	J. W. Morgan.
Bridlington	Chapel Fold
Cowling Hill	N. Walton.
Criggleston	Amos Senior.
Callingworth	
Dewsbury	
Driffield	
Earby	
Farsley	J. Foster.
Gildersome	J. Sargent.
Goiclar	Edward Franklin.
Halifax, 1st Church	S. Whitewood.
Ditto, 2nd Church	W. Walters.
Haworth, 1st Church	
Ditto, 2nd Church	Thomas Hanson.
Hebden bridge	J. Crook.
Horkinstone	
Horsforth	W. Jackson.
Huddersfield	W. K. Armstrong, B.A.
Hull—Salthouse Lane	D. M. N. Thompson.
Ditto—George Street	W. J. Stuart.
Hunmady	
Hunslet	J. Bamber.
Idle	
Keighley	
Kilham	
Kirkstall	
Knaresborough	W. Varley.
Leeds	A. M. Stalker.

Lockwood	John Barker.
Long Preston	Robert Hogg.
Malton	J. Bane.
Masham	T. E. Wycherley.
Meltham	T. Thomas.
Millwood	James Kay.
Milnsbridge	John Hanson.
Mirfield	H. S. Albrecht.
Ossett	
Pole Moor	H. W. Holmes
Pudsey	James Hillyard.
Rawden	R. Holmes.
Rishworth	Eli Dyson.
Rotherham	A. Dyson.
Salondine Nook	J. Stock.
Scarborough	B. Evans.
Sheffield, 1st Church ..	C. Larom.
Ditto, 2nd Church	J. E. Giles.
Shipley	
Skipton	
Slack Lane	J. Domoney.
Stanningley	
Steep Lane	W. E. Goodman.
Sutton	
Wainsgate	Thomas Vasey.
Wakefield	W. Colcroft.

The annual meeting was held at Lockwood on the 16th, 17th, and 18th of May, 1853. Rev. John Barker was chosen moderator. May 16, at six o'clock, P.M., the ministers and messengers from the various churches assembled at the baptist chapel. Brother Barker gave out a hymn, and brother A. Dyson of Rotherham engaged in prayer; after which brother Barker, the respected minister of the place, was unanimously chosen moderator. Brother Giles obtained leave to introduce at this early stage of the meeting the subject of government education, and also that of church rates. Resolutions and petitions founded thereon against these measures were read and adopted.

Statistics.

Baptized	303
Received by letter	111
Restored	33
	— 452
Removed by death	120
Dismissed	74
Withdrawn	80
Excluded	132
	— 406
Clear increase	46
Number of members	6730
Village stations	88
Sunday Schools	81
Sunday scholars	13078
Sunday School Teachers	2849

The whole of the meetings were exceedingly well attended, and the various meetings were felt to be both interesting and profitable. The friends generally appeared to be deeply humbled before God on account of the smallness of the increase during the year.

The next association meetings will be held at Sheffield, on Monday, Tuesday, and Wednesday in Whitsun-week, 1854.

WESTERN ASSOCIATION.

This association comprises twenty-seven churches.

Bridgewater	
Burnham	
Boroughbridge	T. Baker.
Burton	J. Merchant.
Bridport	T. Young.
Chard	E. Edwards.
Creech	G. Medway.
Crewkerne	
Dorchester	G. Kerry.
Hatch	
Highbridge	J. Bolton.
Horsington	D. Bridgman.
Isle Abbots	J. Chappell.
Loughwood	J. Stenbridge.
Lyme	A. Wayland.
Minehead	W. H. Fuller.
Montacute	J. Price.
North Currey	R. Serle.
Stogumber	
Street	J. Little.
Taunton, Silver Street ..	R. Green.
Oatagon	J. H. May.
Watchet	S. Sutton.
Wellington	J. Baynes.
Weymouth	J. Price.
Wincanton	G. Day.
Yeovil	R. James.

The Annual Meetings were held at Bridport, 21st, 22nd, and 23rd of June, 1853. Sermons were preached by Messrs. Kerry, Green, and Winter. Brother Young was chosen moderator. Brother Edwards read the Circular Letter "On the aspect of the Gospel upon those at ease in Zion." The resignation of the Rev. H. Trend as Secretary of the Association was read; and on the motion of Brethren Price and Wayland, it was resolved:—

"That this Association desires to record its grateful sense of the valuable and efficient services of the Rev. H. Trend, the late Secretary of the Baptist Western Association, during the eighteen years he sustained that office."

Brother Edwards was then unanimously chosen Secretary of the Association.

The following resolutions were among others adopted:—

"That this Association, while concerned to urge upon the churches the importance of increased attention to the education of the young, strongly disapproves of the Educational Bill introduced into the House of Commons by Lord John Russell, because in their estimation it involves the principle of governmental centralization, by unduly increasing the political influence and patronage of the Committee of the Council on Education; introduces the elements of contention and strife into all corporate bodies; is calculated to prove most injurious to education, by placing teachers at the mercy of government inspectors both for place and promotion; and tends to weaken the spirit of self-reliance and individual effort, the great sources of England's prosperity and power. And that a petition embodying these views, signed by the moderator, be at once forwarded to the House of Commons.

"That the ministers and messengers of the Baptist Western Association feel constrained to bear additional testimony to their unfeigned abhorrence of American slavery. That they are painfully affected by the conviction that American churches are deeply involved in this guilt, and that the slaves belonging to the baptists amount to more than 200,000. They rejoice, however, that many of our churches in that land are free from this stain; and with them and others, in their manly protests against the prevailing iniquity of their country they most cordially sympathise, and for their success most earnestly pray.

"That this Association regards the union between the church and the state as unscriptural in its character, and unjust and oppressive in its operation, and believing that the Anti-State Church Association is doing much to enlighten the public mind on these questions, would express its continued and cordial approval of that organization, and in furtherance of its objects would appoint brethren Edwards, Green, Eyre, and John Price, delegates to its approaching Triennial Conference."

"That a petition to Parliament against church rates be signed by the moderator on behalf of the Association, and that brethren Eyre, John Whitby, Sully, and the Secretary, be a Committee for the purpose of communicating with the churches of the Association on the subjects affecting the Nonconformist body that may arise, with a view to secure a united support to those members of Parliament who so nobly and fearlessly bring our claims before the legislature."

Appended to the Circular Letter are the following remarks on the general state of the body:—

"From twenty churches only of the twenty-six forming the association have communications been received, and it must not be concealed from our minds that they with a few exceptions indicate a state of depression and weakness, which calls loudly and distinctly for deep and earnest inquiry and prayer amongst us. No church reports any very great increase, one church writes, 'Things are much the same as last year,' and another says, 'We continue in much the same state as last year,' and this seems to be the case with almost all, only seven of the churches report any additions by baptism, and the number of baptisms recorded is less by twenty-two than that of last year. These few brief facts are indeed discouraging, and ought not to be looked at without anxiety and alarm, yet there is that apparent which should prevent despondency in our hearts. The churches are coming to feel more and more the pressure of the spiritual dearth and poverty which have visited them, and are manifesting increased concern and thought respecting this solemn fact. One writes thus: 'The root of the entire evil we conceive to be in that spirit of worldliness which has crept over all the churches,' and in another place: 'We have much cause for thankfulness, but we are ready to think a great deal more for lamentation,' and another writes: 'We want more personal piety, a spirit of earnest and believing prayer,' and again: 'What we need is the Spirit, the enlarged effusion of the Spirit for the conversion of sinners, the quickening and sanctifying influences of the Spirit in our hearts and lives; brethren, unite with us in fervent, confiding, agonizing prayer, for this inestimable blessing in all our churches.' One church laments, as might many more, the irregular attendance on, and in many cases the entire neglect of the week-day services and prayer meetings, and attributes to that, with great justice, the decline of true religion, and Christian grace in many who once promised well in the Lord's vineyard. But some of the churches speak

in a cheering way, and tell of hopeful signs amongst them, thus one writes: 'There are now several young persons with us who appear to be earnestly seeking the way of eternal life.' And another says: 'A considerable number of young persons are seeking Jesus,' and one other church is made sanguine by 'The number of young people found in their congregation, and the favourable appearance which the sabbath school presents.' Further: 'We know there are those amongst us who give themselves to fervent prayer, that the Lord may make himself more fully manifest in our midst.' And again: 'We hope yet to go on gaining fresh triumphs through the power of the Lord, which will be with us in answer to our earnest and continued prayers for his help.'"

Statistics.

Baptized	55
Received by letter	22
Restored	5
	<hr/> 82
Deceased	26
Removed	29
Excluded	10
	<hr/> 65
Clear increase.....	17
Number of members.....	1785
Sunday scholars.....	1759
Sunday school teachers.....	229
Village Stations.....	22

The next meeting is to be held at Weymouth, on the Wednesday and Thursday after the first Lord's day in June, 1854.

WYKEN SQUARE, SOWE, WARWICKSHIRE.

On Lord's day and Monday, August 28 and 29, the eighth anniversary of the opening of this chapel was celebrated. On Lord's day two sermons were preached by the Rev. A. O'Neill of Birmingham. On Monday a tea-meeting was held, after which a sermon was preached by the Rev. W. Landells of Birmingham. All the services were well attended, and a deep interest was excited by the addresses delivered. The collections were remarkably liberal, amounting together with subscriptions to rather more than £40, which will free the chapel from debt, and leave a surplus in the hands of the trustees to be applied to the school-room. The chapel and ground, independent of the school, cost about £650. There is still a debt of £130 on the school, the interest of which is a heavy burden on a poor people. The Revs. W. T. Rosevear of Coventry, J. Salisbury of Longford, and J. E. Sargent, the minister of the chapel, took part in the services.

WREXHAM.

The public recognition of the Rev. Thomas Brooks as pastor of the baptist church, Chester Street, Wrexham, Denbighshire, took place on Tuesday, September 27, 1853. In the morning the introductory service was

delivered by the Rev. H. Stowell Brown of Liverpool, in which the nature of a Christian church was most luminously set forth, after which the Rev. Isaac New of Birmingham delivered a powerful discourse on The Work of the Ministry. In the evening the Rev. Charles Vince of Birmingham delivered a very suitable discourse to the church, founded on Ephesians v. 1, "Be ye therefore followers of God as dear children." The devotional parts of the services were conducted by the Rev. W. Bontems of Whitchurch, and the Rev. B. Slack of Wrexham, and others.

BLACKBURN.

About two years since the church meeting in the Tabernacle, Branch Road, Blackburn, owing to peculiar circumstances agreed to dissolve itself. Since that time Mr. Barker, formerly of Burslem, undertook, under the auspices of the Lancashire and Cheshire Home Mission Society, to occupy the station. His labours have been much blessed in the improvement of the congregations, and in the addition of twelve to the mystic body of Christ. These, as the nucleus of a church, with many of the former friends who were desirous of again enjoying the fellowship of the saints, were formed into a church of fifty-one members on Monday evening, September 26, 1853. After singing and prayer, the Rev. C. M. Birrell delivered a very appropriate address on the "Nature of a Christian Church, and the Mutual Duties of its Members." The persons referred to then formally recognized each other, and one of the brethren, in the name of the church, read a cordial and unanimous invitation to Mr. Barker to become their pastor, which he accepted. An address, practical and appropriate, was then delivered by Mr. Burchell on the Relationship of Pastor and People, and their several Duties. This interesting service was concluded by the administration of the Lord's supper, at which the pastor presided, supported by Messrs. Burchell and Birrell.

GLOUCESTER.

Mr. George McMichael, B.A., of Stepney College, has accepted the cordial and unanimous invitation to the pastorate of the baptist chapel in Gloucester, and commenced his labours the last sabbath in September.

CHELSEA.

The church assembling at Paradise Chapel, Chelsea, having unanimously invited Mr. Thos. J. Cole, late secretary of the Young Men's Missionary Association, to the pastorate, he commenced his stated labours there on the first Lord's day in October.

TRINITY STREET, SOUTHWARK.

The Rev. B. Lewis, nearly thirty years the faithful and esteemed pastor of the church formerly meeting at Dean Street, but now in the above place of worship, has resigned his pastorate, deeply regretted by many who are still sincerely attached to him. With his cordial approbation, as we are informed, the Rev. H. J. Betts, late of Edinburgh, has been induced to accept an invitation to the pastorate, and commenced his stated labours on the 9th of October.

WIGAN.

On Thursday, October 13, a new chapel for the use of the congregation under the pastoral care of the Rev. W. Ellison, was opened in Scarisbrick Street, Wigan. The Rev. Dr. Raffles preached in the morning, the Rev. H. S. Brown in the afternoon, and the Rev. Dr. Newton in the evening. On the Lord's day, Rev. W. F. Burchell preached morning and evening, and the united collections amounted to £250 14s. 5d., in addition to which sum, the proceeds of a tea party on Monday evening, amounting to £15, the whole of which was devoted by the ladies to the liquidation of the cost of the building. The ground is freehold, and the whole cost about £2,000, which includes rebuilding it after it had been overthrown by a storm on the morning of the 20th of December last. There will be still a deficiency of about £250, which the friends expect to raise chiefly amongst themselves during the next twelve months.

CAVENDISH CHAPEL, RAMSGATE.

The Rev. B. Copeland Etheridge of Balton, having received a cordial and unanimous invitation from the church worshipping in the above chapel to become their future pastor, has accepted the same, and intends to commence his stated labours there on Lord's day the 20th of November.

The congregation worshipping in the above chapel, with other friends of the Rev. Francis Wills, desiring an opportunity to express their esteem on his retiring from the pastorate, held a tea-meeting in the British School-rooms, and a public meeting afterwards in the chapel, on Wednesday, the 28th of September. About 150 persons sat down to tea, and the public meeting was attended by 500 or 600. The Rev. H. J. Bevis occupied the chair; and there were on the platform the Revs. W. B. Davies, D. Jones, B.A., C. Kirtland, F. H. Tucker, J. Ford, W. Rose, J. Croft, A. J. Morris, of Holloway, F. Beckley, E. Pledge, D. Pledge, and J. Brooks. After the singing of a hymn, and prayer by the Rev. Mr. Beckley, the chairman said, he was gratified to find that nearly all the ministers of the district were present. He was glad

himself of the opportunity of stating how very much he valued the minister about to leave this church, and how deeply interested he was in his future welfare. For seven years, he (the chairman) had known Mr. Wills most intimately; and during that period he knew not that there had been a single misunderstanding between them. The Rev. D. Jones, addressing Mr. Wills, said: "I am requested, on behalf of the church of which you have been for seven years the under-shepherd, and on behalf of this congregation and others of your friends not present, to present you with this substantial token for their love, esteem and approbation. (The testimonial consisted of a quantity of table plate, value £24, enclosed in a morocco box.) They would thus express their high sense of your labours among them—that they have found you tender as a pastor, faithful in admonition, wise in the administration of church affairs, and, under the blessing of God, successful." Mr. Wills said, "You have heard from my dear brother, that between sixty and seventy persons have been added to this church during the ministry of the retiring pastor; in fact, we have added seventy-one, sixteen of whom were brought up in our bible-classes." In reference to the British Schools, he stated that, in six years they had collected more than £1,000 for it, and had had no aid from government. He handed over everything, as in the Home Mission Fund, with a balance in hand, every farthing paid. With respect to the edifice generally. The only burden upon it is the debt of £700, transferred from the old place. Last year their collections amounted to 300*l.*, 14*s.* of which had been given to the Baptist Home and Foreign Missions, the British schools, and other institutions; and that, exclusive of the contributions of some of their friends, which had not passed through the pastor's hands. The chairman, in closing the meeting, mentioned that the committee of the British-Schools in Ramsgate had entrusted him with the presentation to Mr. Wills of a purse of twenty guineas, as a mark of their esteem and appreciation of his public labours; and that the Wesleyan minister of the town regretted his unavoidable absence.

APPRENTICESHIP SOCIETY.

The annual general meeting of this society was held at the Congregational Library, on Tuesday morning, September 27th, when the chair was occupied by Henry Bateman, Esq. The election of three candidates out of seven to the benefit of the institution took place, and the officers for the ensuing year were appointed, the Rev. F. Trestrail and Mr. S. T. Williams being added to the committee. From the Report, which was unanimously adopted, we were much pleased to find that ninety new subscribers had been obtained

during the last twelve months. We sincerely wish this useful society enlarged prosperity, and are happy to learn that it is receiving additional support from the members of our own denomination, as its funds are equally available for baptists as for congregational ministers.

RECENT DEATHS.

MRS. KEEN.

There is much more consolation to be derived from the review of a consistent and holy life than there is from what is often called a "triumphant death," though the latter, when the result of genuine faith in Christ cannot be too highly prized.

This is the consolation afforded to the family of the above-named individual, whose recent death they so deeply deplore. In recording her Christian character and peaceful end, it may be mentioned to the glory and praise of God, that her devotedness to him and to his service has been nearly coeval with her term of existence. Her conversion took place in very early life, and was effected by the faithful and evangelical labours of the late excellent Dr. Quarry, rector of St. Mary's, Shandon, Cork, of which city she was a native. For the memory of Dr. Quarry she ever cherished the sincerest affection, and was always forward to acknowledge her debt of gratitude to him from whom, under God, she had derived such spiritual blessings. She continued to attend the ministry of Dr. Quarry till her union with him who now so sincerely and so deeply laments the loss he has sustained in her removal.

In the year 1822 she was baptized, and united to the church of Christ of the baptist denomination at Waltham Abbey, of which church her husband was then the pastor; and through the long period which has intervened, her whole walk and conversation have been uniformly and eminently Christian. It was her province to enter several Christian communities successively; but appeal may most confidently be made to each and all of them how humbly, meekly, and unblameably she ever walked and acted among them; never making an enemy nor losing a friend through any inconsistency, either in her behaviour, spirit, or temper. She was indeed a woman of prayer, in which she delighted, and by which she held close and constant intercourse with the Father of spirits; and a not less diligent student of the scriptures. In these devout exercises she spent much time each day, and, being an early riser throughout the year, she might be found thus employed at an hour when most persons in the locality were in their beds. Her favourite companion was Scott's Commentary; and, if it is stated that she read the entire bible, with that commentary and its practical

reflections, twenty times, it is believed that will be below the number—that commentary consisting of six quarto volumes.

Her knowledge of the word of God was extensive and critical. It was only to ask her where any particular passage of Scripture might be found, and she would seldom fail to give you the correct answer immediately. From that pure fountain of divine truth she drew her creed, her rule of action, her solace in trouble, and her hope, both in life and in death. Her views of doctrine were what are generally denominated Calvinistic, including as fervent a love to the preceptive as to the doctrinal parts of divine truth, and never separating the former from the latter.

For many years she was an interested "student of prophecy," and confidently held the millennial view of that question, including the return of the Jews to their own land, and the personal reign of Christ upon the earth, the anticipation of which afforded her her much pleasure and satisfaction; but this never prevented her warmly espousing any effort made for the spread of the gospel either at home or abroad. Between these things she saw a perfect consistency, and no one rejoiced more cordially than she did on hearing that many were added to the Lord. Her views of divine truth were not hastily formed; she was too wise and too devout to embrace any scheme of belief without thoroughly investigating it, and bringing it to the touchstone of truth; accordingly she read most of the principal works on the above subjects, but her motto ever was, "To the law and to the testimony," "Search the scriptures;" but, having made up her mind by reading and prayer, she was not soon turned from her point, but zealously maintained what she believed to be truth, yet with the meekness of wisdom and love, always referring to the thirteenth chapter of the first epistle of Corinthians as the rule of conduct and spirit when differences occurred among the servants of God.

She had been well educated, and was more or less concerned through life in the instruction of youth, either her own pupils or those of her husband; and, while an efficient and successful teacher in the various departments of education, ever kept in view, as of supreme importance, the spiritual welfare of the children committed to their charge; and it is thankfully acknowledged that in these respects her efforts were greatly blessed in very many instances; intelligence of which cheered her spirit from time to time. Several of those into whose youthful minds she was instrumental in sowing seed, which, under the divine blessing, produced fruit to eternal life, still live, honourable members of Christian churches, and cherish her memory with fond affection, while others are now with herself before the throne of God, having washed

their robes and made them white in the blood of the Lamb.

As a mother, her solicitude for the welfare of her children was unbounded, too intense for her delicate frame. Seven out of eight of her children she has been permitted to train up nearly to maturity. Never was parent more concerned or careful, as soon as their minds were susceptible of impression, to endeavour to pre-occupy them with saving truth, and at the same time praying with them, as well as for them. The greatest comfort now enjoyed by her sorrowing husband is the confidence he feels that to her care, prayers, and tears, united with her holy and exemplary life, he has to ascribe the early conversion and devotedness of most of his dear children.

The departed was no stranger to trials and afflictions, but it can in truth be affirmed that under no one of them did she ever betray a spirit, temper, or behaviour unbecoming a true disciple of the Lord Jesus; nor is a doubt entertained that all who knew her would confirm the truth of this statement. Since the above was written, many letters of sympathy have been received from ministers and other friends, all of which exactly coincide in their affectionate testimony of her as an eminent Christian. One brother, who resided in the family for a time, says, "When I first knew Mrs. Keen, nearly thirteen years since, she bore unmistakeable marks of one who had gone through much tribulation in her way to the kingdom. I well remember the sad days when she could scarcely lift her aching head, and through painful weakness and anxious cares her spirits were very much depressed; but I never recollect hearing the fretful or the murmuring word escape her lips. I was very much surprised at her penetration into human nature, but much more so at her deep insight into the things of God and the blessed truths she loved to ponder over by day and night. I used to think that good old Scott had not a more diligent student in all Christendom than the dear departed; and many a happy hour did she enjoy, while her spirit blended with his in tracing out the glories of Immanuel and the mysteries of his redeeming love. How joyous, too, and almost ecstatic was her soul when her brightening eye, beaming with a lively hope, she anticipated the coming of her Lord and Master as the consummation of all her desires, when she should behold his face in righteousness, and awake up in his likeness. I love to ponder on the rich maturity of her soul in faith, and patience, love and holiness. Toplady's hymn,

"Rock of ages, cleft for me,
Let me hide myself in thee,"

and others of a similar character, used very often to be the medium through which she expressed her confidence in Jesus, and her triumph over the fear of death; and when

any unusual scenes of trouble would arise, how constantly did she endeavour to practise the difficult lesson, 'Be still, and know that I am God.' Never could be a fonder parent, nor one more solicitous that all her dear children might be brought to know the Lord; and I am sure it must have been a source of great comfort to her to witness her son so honourably and usefully engaged in the service of her dear Redeemer, as well as to behold in others of her dear family the pleasing indications of early and devoted piety. With much affection have they been remembered before our Father's footstool, that this sad dispensation, which has deprived them of their dearest earthly friend, may be sanctified to each of them, and to ourselves, and bring us nearer that blessed land where all tears are wiped away."

Another esteemed minister, who knew her intimately, writes: "The loss of such a wife, such a mother, so gifted, and yet so humble, so affectionate in all the relations of life, and so truly devoted to God, is a great loss indeed! Her piety and Christian spirit will never be forgotten by us; and we desire and pray that her example may prove a stimulus and an encouragement to us to seek larger measures of the graces of the Holy Spirit, which she so eminently possessed."

Another intimate friend of the departed, herself well exercised in the school of bereavement and afflictions of various sorts, says: "Earth seems poorer when such Christians are removed, but happy truly for the dear departed, whose earnest longing I know, notwithstanding her strong earthly ties, so justly dear to her, was to be with Him whom her soul loved. I have many precious letters of hers, testifying to her heavenly-mindedness and dear communion with her Saviour, whose cause and interest were ever most dear to her heart. Her sympathy and an interest in her prayers have been to me, in the midst of my deep trials, cherished blessings, and I feel as if I had sustained a personal loss by her removal. Often has her patient endurance of trial and suffering, her meek submission to the divine will, and her untiring efforts to fulfil all the duties of her position in the family and in the church, humbled me in the dust, and made me ashamed of my short comings. She is now resting from her labours, and will receive her reward. May the solemn and affecting event be abundantly sanctified to all of us who remain to mourn her loss."

Such are some of the testimonies of friends to her truly Christian character. Her confidence in the power and faithfulness of him in whom she believed never failed amidst the vicissitudes of life; and when some around her seemed weak in faith in times of trial, she would administer the merited reproof or the needed consolation, often declaring that she neither could nor would distrust either the

goodness or the love of him who had never failed herself or them; and, blessed be God, she never did. Her physical debility was great and painful for several years, and gradually brought her down, but, although painful and protracted, neither murmur nor complaint was ever known to escape her lips. As other trials, so this was borne with firmness and patience; not the insensibility of ignorance, nor the apathy of unconcern, but the peaceful resignation of an extremely sensitive mind, intentionally submissive to the will of God, and that amidst the tenderest ties of beloved and loving relatives and friends who glorify God in her.

The result of her affliction was fully anticipated by herself, but no fears of death were expressed, but the bright hope of the resurrection to which the apostle aspired animated her, and filled her whole soul with "joy unspeakable and full of glory." Unwilling to anticipate a separation, conversations on the subject, often sought by her, were evaded by him who felt that he could not sustain them with composure, and, though she forgave this weakness, she frequently expressed a desire that it were otherwise. O Lord, pardon thy servant in this thing.

On Friday, the 16th of September, having to attend a religious service at a distance, her husband left her in a more cheerful frame of mind than usual; and, on his return found her quite as well; but at three o'clock on the morning of the 17th, violent hæmorrhage from the lungs ensued, and it soon became evident that the messenger had arrived to summon her away. And it was even so, for in less than an hour he had executed his commission. She, however, had nothing to do but to die, which she did just as she had anticipated, and desired as to its manner. She at once expressed her persuasion that she was dying, and, on being checked by her daughter who stood weeping by, she hastily moved her hand, saying, "I am, but Christ is all, he is precious;" and charged her only child then present to "tell her absent children how she died; and tell them all that Christ is precious;" being assisted by a friend, she looked steadfastly at her, and, with a smile of gratitude, said, "Christ is all; he is come." These were her last words.

Thus lived, and thus died one of the excellent of the earth, whose confidence through life and in the hour and article of death was in the righteousness and atonement of the Lord Jesus Christ, for acceptance with God, and in that only; her end was peace. For her to live had been Christ, she is now absent from the body, and present with the Lord. May our lives be as holy, our death as serene, in its result as secure.

Her remains were interred in the burial ground of the baptist chapel at Aylsham, in a spot selected by herself only a fortnight before her death. By her request Mr. Govett of Norwich officiated at her funeral.

On the following Lord's day three funeral sermons were preached; that in the morning by Mr. Govett, from John xi. 25, 26. In the afternoon by Mr. Wherry of Swanton, from Titus ii. 13; and in the evening by Mr. Gooch of Fakenham, from Rev. iii. 4. All these services were peculiarly solemn and instructive, and, it is hoped, will be attended with much good.

C. T. K.

MR. JOHN BOORMAN, SENIOR.

Died, at his residence, Birchley Farm, Biddenden, Kent, September 22nd, 1853, in the seventy-eighth year of his age, Mr. John Boorman, leaving a widow and one son, with numerous friends by whom he was beloved, to mourn his loss.

He was early called by divine grace; he was received into the baptized church at Tenterden, August 6th, 1797, and honourably maintained his position until death, humble and unassuming toward others, giving to all the right of private judgment which he claimed for himself. Though his views of his own attainments were lowly, yet he was not backward to labour for the glory of God. This many young persons will long remember, for himself and family were the chief means of raising a sabbath school in Biddenden, which for years has contained about one hundred children. About two years since a paralytic stroke deprived him of the use of his limbs, and soon afterwards of consciousness, until he was removed by death from the house of affliction to the mansions of pleasure. His remains were committed to the silent tomb in the burial ground of the particular baptist chapel, Smarden, Sept. 27, in the presence of many relatives. The solemn event was improved on Lord's day, Oct. 2nd, by the Rev. William Sycklemore of Smarden, at the baptist chapel, Tenterden, where he had been so long esteemed as a fellow member.

MRS. CHATER.

Early in the morning of the 30th of September, Mary, the beloved wife of Mr. Chater, chemist, Watford, entered her rest, in the forty-fourth year of her age.

The prevailing state of her mind during her illness was often expressed in those beautiful lines:—

"Sweet to lie passive in His hand,
And know no will but His."

Thus peacefully did she fall asleep in Jesus, leaving a husband and three sons to sorrow, but "not as those who have no hope."

MR. EDWARD NEALE.

This respected deacon of the church at Chipping Sodbury, Gloucestershire, finished

his course on the 4th of October. A memoir has been prepared by his pastor which will appear in our next number.

REV. DANIEL WHITE.

After sustaining the pastoral office at Cirencester, Gloucestershire, nearly fifty years, this respected minister entered into rest on the 15th ultimo, aged seventy-three.

COLLECTANEA.

RELIGIOUS LIBERTY IN IRELAND.

Tuscan Tyranny in Dublin.—Under this head, the Daily Express publishes the following extraordinary statement:—"On Saturday, the 15th inst., Dr. Nugent, who is a Roman Catholic, swore a criminal information before a magistrate, that the placards announcing the sermons to be preached in St. Michan's and St. Luke's churches, on Sunday evening, the 16th inst., and standing in front of the Irish Church Missions' Office, 15, Rutland Square, were, in his opinion calculated to lead to a breach of the peace. The police commissioners thereupon sent a superintendent of police to the office, to direct the boards on which the placards were posted to be kept within, or they would have to seize them. It being after office-hours, the officer waited on Mr. Forlong and the Rev. C. F. M'Carthy, at their residences, and communicated the message of the commissioners. On Monday, those gentlemen waited on the commissioners, to know whether they would persevere in their purpose. Col. Browne, in their presence, gave the fiat for the seizure to the superintendent. —*Record.*

A young man named William Smith was placed in the dock at a police office in Dublin a few days ago, charged by Mr. O'Brennan, a Roman Catholic schoolmaster, with having acted in a manner calculated to provoke him to a breach of the peace, by placing in his hands a tract containing matter hostile to his religious opinions. Mr. O'Brennan spoke of the tract as thrust into his hand; Mr. Smith declared that he simply offered the tract, and that the complainant took it. Mr. O'Brennan avowed his belief that if his temper had not been controlled by education he should probably have struck the defendant; and said that he wished to point out to others how these disturbers of the public peace were quietly to be dealt with, by handing them over to the law. The magistrate, Mr. O'Callaghan, after hearing the prosecutor very fully asked the prisoner if he had any evidence to produce to rebut the charge which had been made against him. "The prisoner was proceeding to make some observations," says the Tablet, "when Mr. O'Callaghan observed that he was

perfectly willing to hear anything he had to say in justification of his conduct, but he could not receive it as evidence unless supported by sworn witnesses, and observed that a check should be put to the distribution of any papers and documents whose character was hurtful to the feelings of the members of any religious community of whatever denomination. Everything calculated to insult the religious prejudices of any man, and thereby lead to a breach of the public peace, should be put down.

"Here Mr. Whithorne rose to make some observation, when the magistrate gave him a severe reprimand for interrupting him.

"Mr. O'Callaghan resumed—As long as he was justice of the peace (which term implied a preserver of the peace), he was determined to oppose the authority vested in him to whomsoever would offer offence to the

religious conviction of any section of the community. Whoever might be the guilty party, he would fearlessly do his duty. The irritating conduct complained of in this case was much practised, and was doing a great deal of harm by disseminating uncharitable feelings throughout the country, and those who had power to suppress the cause of so much mischief should do so. The charge made by the complainant had been fully proved, and remained quite un rebutted by the prisoner. Under these circumstances he would decide on requiring the party accused to give bail in his own recognizances for his good conduct, or to be imprisoned for fifteen days.

"The prisoner was then removed in custody."

In the Tablet the account is headed, "A Caution to Tract Distributors."

CORRESPONDENCE.

BAPTIST DEPUTATION TO THE KIRCHENTAG.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—In anticipation of the report which, on behalf of my colleague (Dr. Steane) and myself, will in due course be presented to the committee of the Baptist Union, I address to you, for the more immediate information of parties interested, a brief account of the execution and results of our recent mission to Berlin.

Dr. Steane being already on the continent, I took my passage to Hamburg by the steamer of Tuesday, Sept. 13; and arriving about noon on Friday, I held a conference in the evening with the three brethren who constitute the Executive Committee of the German Baptist Association. On Saturday I proceeded to Berlin, where I met Dr. Steane according to appointment. On the sabbath we were most affectionately welcomed by the church under brother Lehmann's care (we had previously been so by brother Lehmann himself), and we spent altogether a most happy day. In the course of the morning service I delivered a short discourse from Coloss. i. 12, which was interpreted sentence by sentence by brother Lehmann; and in the evening, when there is usually no service, a social meeting was specially convened, at which several addresses, German and English, were given.

In the prosecution of our more immediate business we called first on Lord Bloomfield, the British ambassador at Berlin, to whom Lord Clarendon had kindly given us a note of introduction, and afterwards on Mr. Barnard, the American minister; and by both

of these distinguished persons we were most courteously received. To Mr. Barnard we had in particular to tender thanks for the manner in which he had interposed on behalf of our brethren in Prussia.

As to the Kirchentag, there were other parties besides ourselves, and I say without jealousy much more influential than ourselves, watching its proceedings in the interest of religious liberty. The conference which had been held a few weeks before at Homburg, and of which I doubt not you will give your readers some account, had appointed a deputation of seven persons to attend the Kirchentag under this express aspect, a deputation representative of different countries of Europe, and consisting of highly influential men. On this deputation my colleague, who had attended the conference at Homburg, was placed, and thus in his person was evaded a resolution which the committee of the Kirchentag had come to, not to hold any relations with the dissenters of England.

On Wednesday, Sept. 21, the discussion respecting the treatment of separatists came on, and I must presume that your readers will acquaint themselves with its tenor from the report of it which your pages will contain. Its language throughout was undoubtedly much more moderate than had been anticipated, and I suppose there can be little danger of mistake in adopting an opinion which all observers seemed to hold, namely, that this unlooked-for moderation resulted, in part at least, from a consciousness of the close and serious watchfulness under which the discussion was conducted. However, let it be acknowledged with pleasure, that there was not

a single advocate for invoking at present the repressive power of the government against evangelical separatists. So far so good; but how very little this is a moment's consideration will show. The position taken has no reference to the duty of the state, but to that of the church alone; while, as to the church, it applies even to evangelical separatists *only* at the present time, it being held that, as the state is bound to protect the church, so the church herself is the ultimate judge of the circumstances under which she shall invoke the protection of the state. As for separatists who are *not* evangelical, no freedom is to be granted to them, since at all events it is necessary to protect the truth. Far indeed is the most enlightened and liberal portion of the German ecclesiastical mind from having arrived at the conception, that truth is able to protect itself. It is evident that, with all the moderation of tone evinced by the speakers at the Kirchentag, the principle of persecution was maintained by them, the state in every case judging what is truth, and the church in every case determining how far the state shall protect her against separatists. What more is wanted to justify the bloodiest course ever taken by paganism, moslemism, or Romanism?

In further prosecution of our object we solicited an interview with M. Niebuhr, the king's private secretary, and an hour's very kind and apparently frank conversation with him was had at Potsdam, on Monday morning, Sept. 26. M. Niebuhr stated distinctly, that the king was disposed to grant to the baptists in Prussia a concession like that enjoyed by the nonconformist body known as the Old Lutherans; but he added that there were great difficulties in the way of carrying out this intention, and to the specification of these difficulties, and the means of solving them the conversation was directed. The interview was of a practical, and I hope useful kind, inasmuch as it apparently ascertained (to use a familiar phrase) where the shoe pinches, and elicited some suggestions worthy of consideration as adapted to facilitate future arrangements. Nothing could exceed the personal courtesy of M. Niebuhr, while his evident knowledge of the subject, and the moderation both of his views and his language, left a most favourable impression.

On the whole I think our mission has not been in vain, and I am sure our brethren generally will feel grateful to those kind friends whose liberality has so promptly met the expenses of its execution. With a list of the contributions I shall close this communication.

	£	s.	d.
S. M. Peto, Esq.....	10	0	0
W. B. Gurney, Esq.	5	0	0
H. Kelsall, Esq.....	5	0	0
G. Foster, Esq.	5	0	0
S. Morley, Esq.	5	0	0
Joseph Tritton, Esq.....	5	0	0

Richard Sherring, Esq.....	5	0	0
G. T. Kemp, Esq.....	5	0	0
G. Kitson, Esq.....	2	0	0
W. H. Watson, Esq.....	1	0	0
George Lowe, Esq.....	1	0	0
Mr. Mackness.....	1	0	0
Mr. Grace	0	5	0
	50	5	0

Yours faithfully,

Oct. 5, 1853.

J. H. HINTON.

2 CHRON. XXII. 2. 2 KINGS VIII. 26.

To the Editor of the Baptist Magazine.

SIR,—Your correspondent, Mr. Freeman, in accounting for the discrepancy existing between 2 Chron. xxii. 2, and 2 Kings viii. 26, has given reasons, but by no means satisfactory. Mr. Freeman's exegesis requires authority to stamp it before it can be received with confidence. He should have referred to manuscripts to have justified his conclusions.

Mr. Freeman's opinions respecting the "Wickliff Bible" have nothing to do with the matter, only analogically. I may therefore dismiss them in my remarks upon the texts themselves.

In the first place, I will put the two words before the reader, "forty" and "twenty," which is the difference between the two readings in Chronicles and Kings,—**אַרְבָּעִים** forty, **עֶשְׂרִים** twenty. Now divide the word as Mr. Freeman proposes, taking away certain letters, say after **א** or **ר**, and what will you do with them, that is the Aleph and Resh, what are they to make? Why should Mr. Freeman say that the letters have been dropped in the word "forty" more than in the word "twenty," *per se*, without authority or any manuscript to justify his opinion? No satisfactory reason is given.

2. The words that he proposes to introduce have different vowel points to the word "forty." This you will perceive by the word on examination,—**בְּעִים**. The letter Beth **ב** is a prefix, and therefore has nothing to do with the word **עִים** only in its connection and reading. Mr. Freeman proposes to place **בְּעִים רוּחוֹ** Isa. xi. 15, "and with his mighty wind," between the letters which make "forty," and so explain the discrepancy. Does Mr. Freeman say that the vowel points have nothing to do with the matter, seeing that they were subsequent to the original mode of writing? Then let him explain the time of the introduction of the letters between some of those letters which make the word "forty." This he has not done, therefore his reasons are unsatisfactory. In 2 Kings viii. 26 it is **בְּנֶעְשְׂרִים** In 2 Chron. xxii. 2, it is **בְּנֶאֱרָבְעִים** Mr.

Freeman does not explain the discrepancy satisfactorily.

3. The consecution of the accents shows that the sentences are rightly written, and which are followed out in both places,—2 Chron. xxii. 2; 2 Kings viii. 26. They are here placed before the reader. It is better not to attempt to explain discrepancies if it cannot be done by reasons that will bear investigation:—

2 Kings viii. 26.—בְּנֵי עֲשָׂרִים וְשָׁנִים אַחֲזִיָּהּ בְּמָלְכוֹ וּנְאֻם

2 Chron. xxii. 2.—בְּנֵי אַרְבָּעִים וְשָׁנִים אַחֲזִיָּהּ בְּמָלְכוֹ וּנְאֻם

The accents are the same precisely, and therefore it cannot be according to the explanation of Mr. Freeman.

But since the letter of Mr. Freeman appeared in the Magazine, I wrote to the editor of ספר זכרון which you may see, Oct. 14, 1853, for an explanation of the discrepancy, and the following are the answers:—

Reconciliation.

“R. David Kimchi explains this by saying Jehoram reigned more than the eight years attributed to him in Kings, but he only exercised the royal authority for that period, when he fell into the power of the Arabians, and suffered his severe illness; the people thereupon raised Ahaziah, who was then twenty-two years of age, to the regal power, and he reigned twenty years in company with his father; upon his death they re-elected him, being then forty-two years of age, and he reigned only a year after the death of his father. In this manner the texts conciliate.”

“K. Levi ben Gershon settles the difficulty in another manner: he says, the forty-two years are not to be reckoned from the birth of Ahaziah, but from the commencement of the dynasty of his family, that is, Omri, which was in the thirty-first of Asa, king of Judah; he reigned six years in Tirzah; his son Ahab reigned twenty-two years, Ahaziah two, and Joram twelve, making altogether forty-two years; but from being a descendant of Omri, he was killed by Jehu together with the king of Israel.”

Yours respectfully,

JNO. MATHIESON.

59, Bishopsgate St. Without, Oct. 15, 1853.

REPLY.

Maryland Point, Stratford, Essex,
Oct. 19, 1853.

MY DEAR SIR,—I feel much obliged by the opportunity you have afforded me of perusing the paper sent you respecting my own communication, entitled “Recovery of Truth long lost from 2 Chron. xxii. 2.”

In my reference to Wickliff’s Bible I did not mean to say that it had any more “to do

with the matter” than any epistle of your correspondent has when he, like myself, leaves out two letters of a word by the omissive process from inefficient mental custody. But still the process itself has “to do with the matter,” whether we go to a manuscript of Wickliff’s Bible for an example, or whether, amidst thousands of existing specimens, recourse be had to some other manuscript.

In proceeding with the subject, your correspondent says, “Why should Mr. Freeman say that the letters have been dropped in the word Forty more than in the word Twenty *per se*, without authority or any manuscript to justify his opinion?” My reply is that in the *Codex Vaticanus*, or ancient Greek manuscript at Rome, and also in the *Codex Alexandrinus*, or ancient manuscript deposited at the British Museum, authority is found for what I *did* say. For, in both these manuscripts, we have in 2 Kings viii. 26, the Greek for twenty-two in perfect correspondence with the Hebrew now found in that verse, thus showing that the Hebrew there found for twenty, has had, for thousands of years, an unshaken rock for its basis. But, in 2 Chron. xxii. 2, there is in both the said manuscripts not only a perfect absence of Greek corresponding with the Hebrew for forty, but the Greek actually used is that for twenty, thus showing that what was found in the said verse when translated into Greek about 2130 years ago, was not the Hebrew for *forty* now found there, but the Hebrew for *twenty*.

As to the Hebrew points and accents to which your correspondent has recourse, they have their importance in deciding recent changes, but have not an atom of weight in changes made fifteen or sixteen centuries ago. In fact, it would be no difficult task to show that, in order to do justice to the points, we must often sacrifice the accents; while, in order to do justice to the accents, we must often sacrifice the points. So incongruous are the respective systems.

As to the modes in which the two given Rabbis attempt to solve the difficulty, what is to be said of the *authority* and of the *manuscripts* which justify *them*? And what, too, is to be said of their differing from each other? but that—

When doctors disagree,
Disciples may be free.

So says, in haste,

Yours very respectfully,

JOHN FREEMAN.

P.S. Those who read Mr. Mathieson’s remarks should read the communication to which they refer; and then the reader will perceive that I did *not* say “the letters have been dropped in the word forty:” thus too, in addition to other advantages, the reader will see that Mr. Mathieson has made a mis-

take in supposing that I proposed to place eight Hebrew letters "between the letters which make forty."

DEPRAVITY AND RESPONSIBILITY.

To the Editor of the Baptist Magazine.

DEAR SIR,—In a small company of ministers, of which the writer was one, lately met at Luton, Beds, in the house of an hospitable friend for social intercourse, the evening before the meetings of the Herts and South Beds Association, the conversation turned on an interesting topic—the fallen state of man, and his responsibility in this fallen state. It arose out of a question put by one of the brethren relative to a difficulty arising out of the responsibility of a creature supposed to be under the power of a total depravity of nature common to our race since the fall. It might be stated thus:—How can a full responsibility be consistent with a total depravity? or how can a person be accountable for neglecting what he ought to do, or doing what he ought not to do, when he is propelled to either one or the other by a depraved state of soul in which he was born, and consequently could not avoid having? This difficulty might probably if not certainly be removed by assuming that we are not born depraved, but that, however early in life depravity may appear, it is in all cases the effect of personal sinning, and is induced just as it was in the case of the first man and woman, who became depraved in the first instance by desiring and eating the forbidden fruit. Such an assumption however is strongly denied on the ground of scripture statement.—Job xiv. 4, Psalm li. 5, John iii. 6, Ephesians ii. 3. It is allowed that the principle of inherent evil is developed, that it is increased in strength and intensity by personal sin, but it is affirmed that it is inherent from the birth, and has been so from the time of the fall in all cases except that of Jesus Christ, whose birth was not by ordinary generation but a proper creation like that of Adam. It is also allowed that the principle of evil as existing in the soul before personal sin, may be of a negative rather than of a positive character—alienation from God and what is right, more than an inclination to what is wrong. But in every case this depravity as to its beginnings is no more in a person's power than his birth; nor in its after-actings except divine influence interpose, as it does in the case of all the saved, can he overcome it, though by the force of various motives he may prevent some of its manifestations. Such is the depravity of man,—aversion from God and proneness to evil. Still his responsibility remains as entire as if he were born pure and could keep himself free from all tendency to wrong doing. The case of infants, and of persons who in various degrees come under

the class of idiots in relation to responsibility—an obscure but interesting subject—does not properly belong to this inquiry. The responsibility intended is that of those endued with the natural powers, and the means of discerning between good and evil, and the question is, how can such persons, being the subjects of inborn depravity—moral weakness—be responsible for what they do or neglect under the influence of such depravity? With an alienation from God and a bias to evil, which has darkened the understanding, perverted the judgment, and disordered the affections—a principle of evil born in us, ever present with us, and with growing potency ruling the whole man without any adequate natural check—how can we be justly held responsible for our conduct in moral and religious affairs? It must be acknowledged that the inquiry presents considerable difficulty. In order to escape it some seem disposed to deny inbred depravity, or make but little account of it, while others appear to be disposed to do the same by responsibility. To try to escape a difficulty by denying a truth, either virtually or actually, is very reprehensible in every case, but especially in this, in which fearful consequences may be involved. Our responsibility and depravity too are sustained by evidence, the evidence of facts, of consciousness, and of scripture, though the evidence arising from consciousness is not equal to the other, being weakened in proportion to our moral darkness. Then, let both be fully maintained, and the difficulty looked fairly in the face, with a view to its removal, if practicable, or, if it cannot be removed fully, nor even at all, let us readily own the insufficiency of our present knowledge—which we never need be ashamed to do after we have done our best and are foiled.

The difficulty about depravity and responsibility has much of the same kind with that arising out of absolute divine decrees, and the accountability of the creature. Perhaps it cannot be wholly removed in either case, but it is submitted that the consideration of the freedom we have to choose to act as we like best, greatly weakens it in a practical view. If free to choose the course I would take, my responsibility must remain, whatever influence may be brought to bear upon me, either from within or without, so long as I am not deprived of my faculties, and the means of knowing what is wrong and what is right. Nothing can make me choose to do what I do not like, and by choosing to do what I like I make the act my own, and am justly accountable to God, under whose rule I live. If this be allowed then, to all practical purposes, the difficulty is removed, and what remains of it is purely speculative.

Yours truly,
THOMAS OWEN.

Cranfield, Beds,
September 16, 1853.

THE LORD'S DAY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me to say a few words respecting the importance of observing the Lord's day as the Lord's? It is notorious that many professors, yes, and ministers, too, think little more of that day than of any other day of the week; and the loose manner in which they speak of it in company is calculated to do serious injury, leading persons, especially the youthful, to think lightly of it. They say that the sabbath of old was not a moral, but positive institution; and, therefore, that it may be abrogated; but that there is want of proof that the first day of the week was appointed in its stead; and they would contend for observing it chiefly as a merciful arrangement for relaxation from physical toil, &c. They think it right to meet on that day to worship God, as they do on any other day, when opportunity offers; but they do not seem to think it wrong to do many things, besides worshipping God, on that day. In a word, they do not believe it to be the Lord's day, but their own, as much as any other. Hence, on the score of (false) sympathy for many, especially the labouring classes, they do not object to the hot-dinner system; but which necessarily keeps many from the house of God on the morning of the Lord's day, and unfits many, besides, for worship in the afternoon.

But if the sabbath is a positive institution, and he who declares himself "Lord of the sabbath" has substituted the first day of the week for the seventh, then it will follow that it ought to be regarded as sacred, as devoted to the Lord. And if we have not express law on this point in the New Testament, we have, what is equal to law in a positive rite, viz. apostolic example. We know that the apostles and disciples met "on the first day of the week," and for what purposes they met. This they did, it should be distinctly observed, not before the Lord's resurrection, but after it; and that the primitive Christians followed their example, history sacred and profane proves. Ignotius, who was the disciple and familiar friend of the apostles, is said to distinguish the first day from the seventh, in the language of John, as "the Lord's day;" a proof that he considered the seventh abolished, and the first day as substituted in its stead.

Viewing, however, the institution of the sabbath as partly moral, it will not follow that the Lord of the sabbath could not alter the time of its observance; and those who object to the first day as being divinely set apart for sacred purposes, ought, to be consistent, to observe the seventh day, or say at once that, since the completion of human redemption, by the resurrection of Christ from the dead, there is no sabbath, all days are alike, all our time is our own; and mis-

apply, as is often the case, the words, "The sabbath was made for man."

I much fear, from what I have seen and heard, that the loose manner in which this important subject is being treated in some directions will prove detrimental to the interests of religion, and lead to the neglect of keeping holy the day of the Lord, and to a light esteem of one of the precepts of the moral law, "Remember the sabbath day." May it be far otherwise, and the Lord's day be hailed with delight, and its hours be devoted to the glory of God and the spiritual improvement of the soul!

"Welcome, sweet day of rest,
That saw the Lord arise!"

Yes, thrice welcome! and may we cheerfully respond to the invitation, "Let us go up to the house of the Lord," saying, "We will go into his tabernacles, we will worship at his footstool."

If these few thoughts shall induce any more able to pursue the subject, they will not have been thrown together in vain.

I am, dear sir, yours respectfully,
Harpole, ROBERT GRACE.
Northamptonshire.

QUERIES.

To the Editor of the Baptist Magazine.

SIR,—If you will kindly insert in your next number, the subjoined queries you will oblige both myself and some friends who are very desirous of obtaining such information as can only be furnished by one well read in the early history of the church, in the age immediately succeeding the first apostles, and also a judicious exponent of scripture.

I. Was the apostolic office intended for and did it actually comprehend a spiritual control or superintendence of the churches of Christ in all parts of the world? and was the office a divinely appointed one, and part and parcel of the Christian dispensation?

II. Was the apostolic office continued after the ascension of Christ and the effusion of his Spirit on the day of Pentecost, by any renewed appointments? and if so, how long was the office continued in the church, by whom were men selected for the office, and by what authority was the office abolished?

III. If the office of apostle is abolished, have we on the congregational system any thing that will correspond to the other ministries named by Paul as being "set in the church" by God for edification? see 1 Cor. xii. 23, and Eph. iv. 11, as well as other places; and if not, why have they been discontinued? and when and by whom? and may we expect them to be revived in the latter days of the church, or if not why is one minister in a congregation now equal to the

performance of all those duties which were considered by Christ and his apostles in their day to require a great variety of the gifts of the Holy Spirit distributed among several orders of ministers?

The writer is a sincere and earnest supporter of the sentiments held by baptist churches because they uphold an all important principle, and the only one which, well worked out, is able to grapple with and demolish the monster popery, but he thinks there must be some defect inherent in our present form of church polity that paralyzes or much weakens the influence of the truth.

I am Sir, respectfully,
A BAPTIST CHURCH MEMBER.

EDITORIAL POSTSCRIPT.

To those who have favoured us with additions and corrections for the list of baptist ministers in England which is being prepared for our December number, we present thanks; and to those who have intended to do so but have not yet done it, we beg to say that their communications will be available if received within the next seven days.

The many friends of the late Rev. Dr. Cox will learn with pleasure that they may expect to receive an excellent portrait of him in our January number. The painting from which it will be taken is an admirable likeness, and no expense will be spared in the engraving. This memorial is due to him on account of the position which he long occupied in the denomination, and his relation to the Magazine itself; he having been one of its first and firmest friends.

Two numbers of a transatlantic religious paper which we are not accustomed to see have recently come into our hands. In one it is said, "Some very interesting extracts will be found on another page from a late English Baptist Periodical." As these extracts are from our own work, we shall not object to the description given of them as "interesting extracts;" but why the Baptist Magazine for July should be described as "a late English Baptist Periodical," instead of being called by its proper name we cannot imagine. We turned to the next article, respecting which we found nothing indicating the source whence it was derived. It was a production of our own; and it had been published in the same number of the English Baptist Magazine as the "interesting extracts." This seemed to us remarkable, but not easily explicable; so we turned to the other paper. There we found a column and a half, which it cost us some labour to write, and which we are pleased to see circulated on the other side of the ocean; but it is ascribed to some work the name of which is perfectly new to us. Now if any of our correspondents can explain these facts we shall be glad: if not, we must take them as illustrations of the extreme

difficulty which the inhabitants of this hemisphere sometimes find in understanding the manners, customs, and notions of honour that prevail in the other.

We are informed that eight Jesuit missionaries from Rome have arrived at Athlone, and are zealously counteracting the agents of the Baptist Irish Society in that benighted town. It will be remembered that during the last few months two scripture readers have been labouring there, in conjunction with Mr. Berry, and that schools have been opened in different parts of the neighbourhood. The preaching of the missionaries, which was at first evangelical and attractive, assisted by the visits of a re-inforcement of Sisters of Mercy, has driven almost the whole population to the confessional, in consequence of which, the schools are nearly deserted, and violent hostility on the part of the populace has been excited. There are six masses daily; two sermons in each Romish chapel every night; curses are hurled from the altars against all who listen to scriptural teachers; and indulgences for seven years to come are sold in large numbers at a very low price. Several professed protestants have been baptized by the Jesuits and admitted into the church of Rome. One well-attended school has been reduced to three scholars, and another to two. It is by patient continuance in well-doing, however, that the victory is to be gained; and past experience leads us to expect that the effect of this fierce assault will be but transient. The Christian public will undoubtedly support the Committee in its determination not to flinch, or abandon a single out-post.

The commencement of the practical operations of the Metropolitan Chapel Building Society was made on the 20th of October, when S. M. Peto, Esq., M.P., laid the first stone of an edifice about to be erected in Camden Road, Upper Holloway—a road leading to Holloway from the Camden Town railway station. The Hon. and Rev. B. W. Noel delivered an address on the occasion, and devotional exercises were conducted by the Rev. Messrs. Harrison, Gilbert, White, and Hinton.

Dr. J. T. Gray, whose duties at Stepney College as teacher of the Latin and Greek languages, have been interrupted for some time by ill health, is so far recovered as to be able to resume his important labours.

Subscribers to the Hanserd Knollys Society will be pleased to learn that it is fully expected that another volume of the Martyrology will be ready for delivery in the beginning of December.

The Rev. Francis Wills requests us to inform his friends that he has removed from Ramsgate to No. 4, Granville Square, Pentonville.

IRISH CHRONICLE.

NOVEMBER, 1853.

THIRD LETTER FROM THE REV. C. M. BIRRELL TO THE SECRETARY.

Liverpool, October 2, 1853.

MY DEAR SIR,

My last letter related to a part of the country which I visited alone, Mr. Brown having proceeded to Ballina, of which it is his intention to send you an account. In the sentiments of this communication, I believe, he will perfectly coincide.

We found in Ireland much that we expected to find; but regarding a good deal more, we discovered that we had imbibed very erroneous impressions. What with the liberal course of legislation during the last thirty years, the great extension of national education, and the bounty and sympathy elicited by the famine, we imagined that the feelings of the common people had been considerably softened towards protestants. In this notion, it appears, we were not solitary; at least a hundred ministers with the untold number of their supporters having conceived the possibility of preaching in the open air, everywhere in the southern provinces. The opposition which that measure met, was, it appears to us, by no means due solely to the manner in which it was introduced and conducted. It has been, for a long time, impossible for protestant preachers to gain audiences of Roman Catholics. The crowds which during the famine assembled round those who had food and money to distribute formed clearly exceptional cases from which no general conclusions should have been drawn; although the great publicity which was given to a few instances of that kind had no small share in leading to the miscalculation in question. So far from there being a general disposition to hear the gospel in masses, there is very slender access to Romanists even in private. The readers and town missionaries are obliged to prosecute their work with the utmost caution. Very few are ever found within our chapels, and consequently our missionary operations are conducted almost wholly amongst hereditary protestants.

We were instantly struck with the

isolation of our churches. The chapels are small, the congregations smaller, and the power which they exercise over the general population scarcely appreciable. How far the system of building places of worship, forming churches, and appointing settled pastors in the first instance, is the best course for the evangelization of the country, may be a fair subject of inquiry. Doubtless the removal of a very large number of persons by emigration—amounting in the ten years between 1841 and 1851 to not less than 1,289,133, has essentially affected many congregations; but when we found those which had been formed in such large populations as Limerick, Cork, and Clonmel, utterly dispersed, with the chapels either sold or closed; while the few which still exist, in the parts which we visited, have not, to say the least, the most distant rational prospect of self-maintenance, we could not but have our preferences for that mode of evangelization somewhat modified.

While it would be wrong to under-rate the importance of cultivating the religion of the nominal protestants, yet as the majority of our people conceive that the society has the welfare and conversion of Romanists specially in view, we seem bound to search for the avenue by which *they* may be the most effectually reached. The opinion of the founders of the society appears to have been that *schools* were of primary importance. They therefore established the best which, probably, they could command. Like those which were set up in India in the infancy of our eastern mission, they were of very humble pretensions, being, to a large extent, held in rude cottages, and taught by half-educated Romanists. Nevertheless they did a great work, and many will have to be thankful for them to all eternity. The same necessity for schools appears to us still to exist, while the circumstances of the country and the great extension of our resources make it possible to adopt instrumentality vastly more effective, not only for general instruction, but for pure evangelization.

There is among the Irish, it is well known, great wakefulness and vivacity, and, as it appeared to us, an intense love of knowledge. The peasantry even of the poorest districts, engaged in the humblest occupation in the fields, are different, in a marked degree, to the corresponding class in our English agricultural counties. Instead of the incurious, slow, and phlegmatic minds with which our home missionaries have to contend, there is here an agile, penetrating, and apprehensive intellect that requires nothing but careful guidance into a right course. It was striking to find, in some of the wildest parts, trains of boys emerging, like partridges, from some hovel, which would not otherwise have attracted notice, where they had been obtaining instruction from a Roman Catholic master of very moderate attainments. We have questioned some of these men as to their schools, and have been surprised to find that they were attended by children who had come from great distances over hill, and dale, and lake; journeys which they were eager to take rather than lose their learning. We found our way, on one occasion, while in the far west, to an upper room unplastered, smoky, and dark, which was crammed almost to the prevention of locomotion by seventy-five scholars, who, the master said, paid from two shillings and six pence to ten shillings a quarter, each, for their education. They were all of the poor, though not of the poorest sort, and on asking what he taught for the ten shillings, he called up his senior class who translated and construed Sallust in a highly creditable style. The man was a Romanist, and had taught in the same place for five and twenty years.

The Roman Catholics largely avail themselves of this thirst for instruction. They have long since found it impossible to elude it. There is a lay-order called the "Christian Brothers," who take vows of celibacy, poverty, and instruction, who have already eighty-two schools embracing ten thousand pupils; while various orders of nuns, under similar vows, report their scholars at twelve thousand. Several of these monks' and nuns' schools, as they are called, have become connected with the "National Board," and although, as we perceived, they use the ticket indicating the hours of secular and of religious

instruction, it cannot be questioned that the influence is uniformly and intensely Romish. Indeed the National Schools, with comparatively few exceptions, are given over, in the religious instruction hours, to the priests; and the scholars in them number not less than half a million.

Would it not be criminal to refrain from bringing our forces into this battlefield? The Church Education Society has in its schools about one hundred thousand children, but they are chiefly, if not entirely, the children of protestants. Those who attend the schools of the church, the presbyterian, the independent, and the baptist missions, amount probably to forty thousand. These schools, it seems to us, should be pressed onwards with the utmost energy. The children of the better and even of the middle class of Romanists may not be got to attend them; but the great mass of the poor are, by just and prudent methods, accessible. It need not be said that this would be to depart from our grand commission, the preaching of the gospel. It would strengthen the existing congregations, while it would create new ones, meeting every day of the week, and composed of the most susceptible materials. While teachers of respectable attainments and of a missionary spirit were employed in giving a good general education, the minister of the district might, by a wise system, gradually diffuse evangelical truth throughout the whole mass. I went one morning into the house of a clergyman in the west, and found him at family worship with a class of about twenty boys before him, whom he questioned closely on a topic which required them to adduce passages from all parts of the Bible, giving him admirable opportunities for pressing home personal religion. This was repeated every morning, with a fresh relay of boys each day, until, in the course of a short time, all the schools under his superintendence would be imbued with his sentiments. These children live in the houses of their parents or other relations, and being well instructed, become sources of good influence to the general population.

The schools to which I am referring are, for the most part, conducted on the same principles as the Ragged Schools in England. They are nearly all gratuitous,

and in order to balance the surrendered gains of begging, thieving, and desultory employment, they supply a small meal every day to each pupil. This requires of course, in the management, great discrimination, but persons perfectly competent to form a judgment on the question, say that it is, for the most part, indispensable. Where a farm or any kind of industrial arts, and these may be largely introduced, are available, the labour of the children, both male and female, serves to diminish the expenses, but in one form or another this difficulty must be encountered. A very spirited and hopeful school of this kind we found at Athlone; two or three excellent ones in Galway; the best one of all, in respect to industrial pursuits, at Cork, and a goodly number in Dublin, as well as those in Mayo and Connemara.

These schools appeared to us to furnish almost the only points of contact with the Romanist mind, and while they supplied a good plain education, afforded admirable facilities for the inculcation of religious truth. It is therefore, I would repeat, our decided opinion that they should be established as widely as possible; when practicable placed under local committees, so as to secure general interest, but in all cases under the tuition of Christian teachers, and the systematic instruction of a superintending minister.

In conjunction with these efforts, it appeared to us that the number of scripture readers might be increased with great advantage, especially if these excellent brethren to the ability for conversation added that of addressing small audiences under the direction of their pastors.

Permit me to add that we were forcibly struck with the necessity for greater concentration. This has been wisely observed, especially of late, by the episcopalians and the presbyterians, the former having closed upon Connemara and the latter upon Mayo. The congregationalists and the baptists having apparently aimed at the whole island at once, have thoroughly secured no part of it. Why should our brethren be dispersed everywhere from Cork to the Giant's Causeway, and from Dublin to Ballina, as if the object were to keep them from mutual communication? To

say nothing of the encouragement which a closer approximation would enable them to render to one another, the advantages to their converts would be incalculable. The moment a person is suspected of protestantism he meets with persecution, and when he has avowed his preference for it, he loses, from that moment, the means of subsistence at the hands of Romanists. Nothing would so much mitigate the terrors and inconveniences of this fact as the presence of a growing protestant community.

I feel persuaded that if the Lord of the harvest, in answer to our prayers, were to thrust out several men of experience in the ministry, men of solid acquirements, of genial and hopeful temper, and of undying perseverance, and were the society to place them in important centres, each with a good staff of scripture readers and devoted schoolmasters, the churches in this country would maintain them heartily, and they would soon find a rich reward for their toil. It is impossible to pass over Ireland in the most cursory manner and not be arrested by the symptoms of a fast advancing revolution, both economical and moral. The country is, to a large extent, changing hands in a manner the most peaceful and legitimate, and the peasantry hail their protestant landlords. Those agencies for the education and religious enlightenment of the people, which have been augmenting every year for the last generation, and which never were so extended or so effective as they are at this moment, must have produced a more powerful effect than what meets the eye. The probability is that a great work has been silently proceeding below the surface of society, which will one day declare itself suddenly. It will be an honour and blessing on that day to have borne some part in the instrumentality which led to it.

Expressing my thanks to the Committee for having suggested a journey from which I have derived much instruction; and with more earnest desires than ever for the increasing usefulness of the society,

I am, my dear sir,

Yours ever most faithfully,

C. M. BIRRELL.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Bath, Miss Graves	1	0	0				Camberwell, Hepburn, Mr., A.S.	0	10	6			
Do., for John Nash	0	10	0				Renard, T., Esq.	1	0	0			
				1	10	0					1	10	0
Brill, Bucks, by Rev. P. Tyler—							Liverpool, Myrtle Street—						
Dodswell, Mr. Emanuel	1	0	0				Robinson, T., Esq.	10	10	0			
Bristol—							By John Coward, Esq.—						
Ashmead, Mr. G. C.	0	5	0				Half-yearly vote from weekly						
Bonser, Mr. E.	0	10	6				contributions at Pembroke						
Chandler, Mr. J. S., sen. ...	0	10	6				Chapel	25	0	0			
Crisp, Rev. T. S.	0	10	6				Proceeds of Public Tea						
Cross, W., Esq.	1	1	0				Meeting at Myrtle Street						
Cummins, Mr. J. C.	0	10	0				Chapel	8	8	6			
Daniell, Mr. G. C.	0	5	0								33	8	6
Ditchett, Mr. H. W.	0	10	0										
Eyre, Mr. Joseph	1	1	0				Northampton—						
Foster, Miss Overn	0	10	6				Collection at Rev. J. T.						
Gotch, Rev. F. W.	0	10	6				Brown's	8	0	0			
Hare, Mrs. Knowle	0	10	6				Brice, Mr.	0	10	0			
Hemmons, Mr. J.	0	5	0				Brown, Rev. J. T.	0	10	0			
Jones, R., Esq.	0	10	6				Bumpus, Mr. T.	0	10	0			
Leonard, S., Esq.	0	10	0				Bumpus, Miss J. subs. by...	0	16	6			
Leonard, R., Esq.	1	1	0				Errington, Mr.	0	10	0			
Leonard, R., Esq., jun.	0	5	0				Gray, Mr. W.	1	1	0			
Leonard, Mr. J. H.	0	5	0				Kightley, Mr.	0	5	0			
Levitt, James, Esq.	0	10	6				Underwood, Mr. F.	0	10	0			
Overbury, Miss	0	10	0								12	12	6
Phillips, Mr. E. H.	0	10	6				Ponthur, Zion				2	2	0
Pollard, Mr. W.	0	5	0				Sutton, Contributions by Rev. W. Large ..	0	10	1			
Pratten, Mr. B.	0	10	6										
Sherring, J. B., Esq.	1	1	0										
Sherring, R. B., Esq.	1	1	0										
Smith, Mrs.	0	10	0										
Whittuck, C. J., Esq.	1	0	0										
				15	9	0							

IRELAND.

Banbridge, Church subscription 4 0 0

From Mrs. Green of Sevenoaks we have received thirty-eight volumes of Baptist Magazines, and from the Rev. W. J. Cross of Clifton a package of Magazines and other books, for which they are requested to accept the thanks of the Committee.

The Annual Reports for this year have been sent out; but if any subscribers have not received them, they will be forwarded on application to the Secretary. Collecting Cards and Boxes may also be had in the same manner.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTREE, Esq., or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns,

THE MISSIONARY HERALD.



AN AFRICAN SACRIFICE.

THE MISSION FIELD.

EARLY BENGALI TRACTS.

At the very commencement of his missionary labours in Bengal, Dr. CAREY saw the importance of giving the word of God to the people in their own vernacular tongue. On his passage to India he assisted Mr. THOMAS in the translation of the book of Genesis into Bengali, and within three years of his settlement in India, while largely occupied in the duties of his situation at Mudnabatty, he had nearly finished the New Testament. The value set upon this work by Mr. THOMAS and his companion may be understood from the warm expressions of the former. "I would give," said Mr. THOMAS, "a million pounds sterling, if I had it, to see a Bengali bible. Methinks all heaven and hell will be moved at a bible's entering such a country as this!"

In 1795, however, the friends at home suggested that it might be worth while to print some little abstract of scripture history and doctrine. A considerable period of time must of necessity elapse before the word of God could be ready for distribution. But CAREY could not be turned aside from his great work. He probably would have scrupled to incur the expense of printing anything before the means of publishing the scriptures had been secured. Gradually a press was bought, and conveyed to Mudnabatty, the natives regarding it as the god of the English. Then came Mr. WARD and his companions, and by the time Serampore had become the head quarters of the mission, type was obtained, without which neither bible nor tracts could be printed. The New Testament was put to press the 18th March, 1800, and as rapidly as possible the whole of the sacred volume was clothed in the vernacular form.

Tracts could now be printed. At first a few Christian hymns which had been prepared in Bengali at various times, left the press, then the Ten Commandments, with Christ's exposition, and some gospel texts. Mr. WARD thus describes what appears to have been the commencement of tract distribution. "In this country it is common for a few of the lowest of the people to take up the trade of ballad singers, or beggars, for they have no written or printed books to sell. This morning, at a place in the town where four roads meet, brethren CAREY, MARSHMAN, and I, made our stand, and began singing *our* ballad. People looked out of their houses; some came, and all seemed astonished to see three Sahibs turned ballad singers. The people seemed quite anxious to get the hymns which we gave away. The brahmins are rather uneasy. Towards the close of the year a tract was issued "to usher in the bible," called *The Gospel Messenger*. It consisted of a hundred lines in Bengali verse. Its writer was Ram Ram Basu, a Kayasth, who had been as early as 1788 convinced of the truth of Christianity through the instructions of Mr. THOMAS, whose Munshi he was. Basu, however, never gave up caste; he knew the truth, he despised the superstitions of his forefathers, but to the last was ashamed to join himself to the people of God. He feared reproach. But the little book he wrote, the first thoroughly native tract printed in Bengali, became the origin of many similar works. The poem has been enlarged, and re-written, it has been translated and re-translated, and has more than once changed its name; but in every form has been the means, under God's blessing, of awakening convictions in

many minds, and of leading them to Christ.

In August of the same year Dr. CAREY was engaged in preparing for the press, in the Bengali language, a "Letter to the Lascars," written by that holy man and fervent supporter of the mission, the Rev. SAMUEL PEARCE of Birmingham. Mr. PEARCE wrote it near the end of his life, when greatly suffering, with a view to its translation, for distribution among the Lascars in English ports. Dr. CAREY altered it a little so as to render it proper to be addressed to all Mussulmans. He also wrote to Dr. RYLAND expressing the intention of translating a tract of his entitled, *A Message from God unto Thee*. It is not, however, known whether this purpose was accomplished.

Another tract was written by Ram Basu, described by WARD as "a most cutting piece in verse against the brahmins." An interesting reference is made by Mr. THOMAS, under date of November 20th, to an event that filled the hearts of the missionaries with joy. He had been sent for to set the arm of a Hindoo, Krishna Pal, afterwards the first baptized convert. The patient's mind was softened by the affliction. Mr. THOMAS writes, "I directed him to Jesus Christ, and continued my discourse about an hour. We printed 600 copies of the above tract, in the hope of its being further useful." Thus within twelve months after the settlement of the missionaries at Serampore, they were able to write that "thousands of small evangelical tracts" had been distributed. Great eagerness was often displayed to obtain these little heralds of peace. Sometimes "the papers" were rejected and despised, or received with suspicion; at others the distributors were pressed on every side, and obliged to retire to their boat to escape importunity.

At the commencement of 1801, a

tract written by Mr. WARD, and entitled *The Missionaries' Address to the Hindus*, was translated into Bengali by Dr. CAREY. This tract was obtained by Petumber Singh, a man prepared of the Lord to receive the gospel. It was given to him in the Sunderbunds by Mr. WARD, and led him to Christ. He sought out the missionaries, and until his death in August, 1804, was a faithful and valuable coadjutor in the mission. A copy of the tract in his own handwriting was found among his papers after his decease; so great was his attachment to a paper which had conveyed to him the news of a Saviour. Petumber was an accomplished Hindu schoolmaster, and shortly after his baptism he wrote a tract in verse called *The Sure Refuge*, the good effects of which were extensive. At the time of his death three persons had been baptized who were regarded as the first fruits of this his first tract.

About this time an attempt was made by parties connected with the British government to stop the circulation of the tracts. The exposure of Hinduism contained in the papers of Ram Basu excited the anger of some natives, and in November, 1801, an English police officer called Mr. WARD to account for distributing them. An examination, however, proved that the tracts did not touch on civil affairs, and the disposition to obstruct their circulation was removed.

In the next year *A Short Summary of the Gospel* was prepared by CAREY, who mentions that 22,000 vernacular tracts had been distributed up to that time. Various other tracts were also prepared by Dr. MARSHMAN, and at the instigation of Mr. WARD, Ram Basu again employed his pen on a life of Christ in Bengali verse. It was a poetical harmony of the gospels, and was called *The Immortal History of Christ*; a work of nearly 250 pages, 16mo. It was

found very useful in the early years of the Orissa mission. Petumber Singh also wrote two other tracts, and at the time of his death was assiduously employed on a metrical life of Christ.

The progress of the mission was at that time very cheering. Many had been baptized, whose conversion was chiefly owing to the distribution of tracts and of the sacred scriptures. At least a million copies of tracts and pamphlets of various sorts had been distributed in every direction in 1806, and many indications proved their usefulness and

power. It was now that another attempt was made by the government to stay the circulation of tracts, under the plea that the prejudices of the natives were interfered with, and the danger to the government that would thence ensue. For the future, tracts were to be submitted to official inspection before printing, which appears to have led to the preference shown for some years to tracts consisting of selections from scripture.

We shall resume this interesting subject in the next Herald.

INDIA.

MONGHIR.

A missionary's life, its incidents and trials, will be well illustrated by the following communication from Mr. PARSONS. His reference to the kind acceptance in this country of the plan for extending our East Indian mission is echoed by all our brethren. Churches at home, with churches in the field of missions, are united in their supplications at the throne of grace that God will speedily call forth devoted men for the work. May our prayers be speedily answered !

We are heartily glad that your noble plan for the enlargement of the Indian Mission meets with encouragement. And if the Lord of the vineyard incites the hearts of his people to supply the means, we hope and trust his powerful grace will raise up the men. This is our prayer ; and we have repeatedly impressed it upon the minds of our brethren and sisters, both European and native, to strive together with us in prayer for this favour. I regret that I am not able to mention any one, who would be likely to make one of the new labourers. But I would hope that he who provided for Gideon three hundred companions of faith and courage, will supply to the society twenty men, full of the Holy Ghost and of faith, to engage in the spiritual contest in India. Many thanks for the promise to attend to the arrangements on account of our dear boy and the fancy articles.

An interesting visit.

Fukeerchund is the name of a gunsmith, and an intelligent man, who, among his own people, rose to be esteemed a Muhunt, or teacher, in the Kubeerpunthee sect, to which he was attached. He always cultivated intercourse with the native brethren, and was pleased to see any of us to converse with him at his workshop. Lately, his chief objection used to be, "If Christianity be true, why does not Christ turn all our hearts to himself?" From the Afghanistan Gosain, who was here a long time, he received medicine, and his arguments seem to have removed some of his remaining objections to Christianity. He now, and his son with him, profess to be Christians in all but baptism and breaking caste, and he has Christian worship in his house twice a week, conducted by one or other of our native brethren. He not having been at chapel for a fortnight, Shujatali wished to visit him at his house, but that being too far for him to walk, I took him in my conveyance. Fukeerchund was delighted to see Shujatali, and told him he considered it an act of great kindness on his part to come so far on his account. Seats were procured for us, and Fukeerchund's nephew was set, perforce, to fan Shujatali, though the favour was politely declined. Fukeerchund informed us that it was slight indisposition which had prevented his attending divine service.

An oriental discussion.

Meanwhile, several of the neighbours assembled ; upon which Shujatali introduced the gospel by remarking to a workman, who

had laid down his file to listen, "You, with your file, make rough iron smooth, and increase its value thereby. Have you found a way to file off the irregularities of your heart?" As the man seemed at a loss to reply, Shujatali proceeded, "Your bathings, and invocations of your gods, and other forms of worship, are like so many files, with which you seek to remove the roughness and unsightliness of your hearts, but you will never be able. Would a tool of soft iron make any impression on the best tempered steel? No: and so assuredly your gods and their worship will avail you nothing. Christ is the only file, which will ever impart a polish to your heart." With the air of an excuse for not receiving Christ, the man observed, "I am an unlearned man: I do not even know my letters." "Never mind," replied our brother, "God has given you wisdom to understand and follow a useful business, and will not refuse you the wisdom necessary to salvation." Shujatali now addressed himself to the many who had by this time collected, asking them what interest they felt in such subjects, and was answered by a young man who brought forward one of the ordinary quibbles of the Hindoos, but was soon silenced by the mild arguments of Shujatali, and the assurance of his neighbours that it was vain for him to attempt to argue here, so he had better keep silence. One out of a few respectable and intelligent neighbours, who had been invited, as they came, to sit inside the shop near Fukeerchund, now addressed him with some argument having reference to the "Four Joogs," or ages of the world. To this Fukeerchund replied, "You talk of the four Joogs or ages, and you say the first of them was the 'age of truth,' when no sin existed. Have the goodness to prove to me that such an age ever was. In that which you call the 'Age of Truth,' there were four incarnations, who came to avenge theft and impiety: and the Shasters say that it is only when righteousness fails, and sin prevails, that Vishnu becomes incarnate, to destroy sinners, and establish religion in the earth. How then comes it to pass that in the 'Age of Truth,' there were four incarnations, and in this fourth age, the age of wickedness, as you say, there has been none as yet? How can you establish your doctrine of the four ages?"

The sermon.

There followed more discussion for a time, till we thought as many of the neighbours had collected as were likely to come, then Shujatali took the opportunity to read, with explanatory remarks, a part of the third chapter of the gospel by John, insisting, by the way, on the difference between the new birth here spoken of and those numerous births which the doctrine of the transmigration of souls leads them to expect to undergo, and on the proof of Christ's Godhead from

the statements of the 13th verse; but more especially dwelling on the contrast between all their pretended incarnations, who, as the Shasters say, all came to destroy sinners, and this true incarnation, who came to seek and save the lost. Many, who had come out of curiosity to hear a discussion, went away during Shujatali's discourse, which he concluded with an affectionate exhortation to those who remained, founded on the contrast he had been drawing. He had just closed when an old Brahman, whom from his appearance I suppose to be the officiating priest of some families in the neighbourhood, came up, shouting to Fukeerchund, that all the world now declared him a Christian: to which Fukeerchund replied, "If all the world combine to bestow that benediction on me, so much the better." Shujatali had some discussion with the old man, in the course of which he called in question the fact of his being a brahman at all, giving as his reason a sentence from the Shasters, in which it is asserted that all brahmans are at birth Shoodras, that by the performance on their behalf of certain rites they became dwij, or twice-born, by studying the sacred books they attain the dignity of Bipras, but not till they know Brahm, the Supreme, are they Brahmans. "Now," rejoined he, "how can you pretend to the knowledge of the Supreme, when in the morning you go to the river side, make up a morsel of clay in your hands into a representation of Shiv's obscene image, and chatter incantations to it; and then, forsooth, throw it away into the water?" The old brahman, however, was more inclined to joke than to give any serious consideration to the truth. After some time, Shujatali offered up prayer with and for those who were present, and we took our leave. I purposely was a hearer only on the occasion, as this was Shujatali's first visit, and might not be often repeated. On the whole, it was pleasing to see Fukeerchund, in the midst of thirty or forty of his adult neighbours, not shrinking from an avowal of his attachment to Christianity: but he, and others in a similar state of mind, whom we know, need our prayers very much, that they may come out and be separate, not in place, but in practice from all that is heathen, and may be open and acknowledged accessions to the Saviour's lowly band in this stronghold of Satan's power.

July 22nd. After a considerable interval, I now take my paper to complete my letter. We feel very grateful to the Lord for his kindness in giving our dear boy so favourable a passage, and permitting us to hear even sooner than we dared to hope of his safe arrival in happy England. O may your kind wishes, which so accord with our own anxious desires, be fulfilled on his behalf! We are anxious to hear something about the articles which were sent for

sale on account of the Missionaries' Boys' School,—whether they were in time, and acceptable. We rejoice to hear further good accounts of the success of your plan for the enlargement of the mission here. We desire to join our earnest prayer with yours for the Lord to supply the necessary labourers. They will need courage, patience, and faith ; but all these the Holy Spirit can abundantly supply, and oh ! He and He alone can pour down showers of grace on this hitherto barren soil, which shall make it as luxuriant in plants of grace, as the literal soil is of vegetation at this season. We perfectly sympathize in the interest you feel in the movement among the Calcutta native churches, and anxiously desire it may succeed and prosper to the full. To see a community of Christian Hindoos, acting independently of foreign aid, yet in humble submission to the dictates of Christ's word, and without selfishness or envy, presenting by their consistent conduct a good example to their heathen neighbours, would be, to your missionaries in this land, one of the greatest joys they could experience. Their great imperfections seem often discouraging : but we rest our hopes on the word of God, and the power of the Holy Ghost, and we dare not doubt that the Spirit of God can raise up even minds that have been enslaved and debilitated by the influence of ages of superstition, to the nobility of genuine Christian character.

Disappointment.

I much regret to say that the result of our visit to the inquirer, Fukeerchund, has been for the present the very opposite of what we could have wished. On that occasion, some of his neighbours raised a rumour that he was accustomed secretly to eat with the Christians

when he came to visit them. They said they got the information from my servant, who was holding the horse outside during our interview. Whether it was so, or whether they circulated the report without any foundation, for the purpose of intimidating Fukeerchund, at any rate the result was that his family raised a great uproar. The female members of it, after their common practice, began to threaten their own lives,—one running to the well, another seizing a hatchet,—in order thereby to coerce Fukeerchund to their wishes. Terrified by this disturbance, Fukeerchund yielded to the remonstrances of his neighbours, and, while he said he should persist in reading Christian books, and retain his faith in Jesus, promised that he would not visit the Christians, nor allow them to visit him. He has sent a friendly message once or twice to Nainsookh, but has put a stop to the worship in his house, and our hopes of his openly embracing the true faith at present are frustrated. Others, who seemed in a similar state of mind, have also drawn back. This is very saddening to our spirits. We look round on thousands, for whom our anxious interest is excited, and whom we know to be acquainted, in some measure, with gospel truth, and feel a sorrowful and painful surprise, if I should not rather say, dismay, when we inquire within ourselves, "Is there not one of all this mass who will believe our report, and to whom the arm of the Lord shall be revealed ? Is there not one, to whom the loveliness of Jesus shall be so manifested that he shall be willing to take up his cross and follow him ?" And with inward anguish we turn to the mercy-seat and cry, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, to make thy name known to thine adversaries."

HOWRAH.

Mr. MORGAN has kindly communicated a lively description of a missionary's day of labour. Our friends will be able to realize its scenes and its events, its toil and difficulty.

Come then with me and see one day's work. I write from experience.

It wants an hour of daylight, the cook is boiling a cup of coffee ; the physical is the basis of all things here. We start with a load of books up the embankment, before us there is a rice field some two or three miles broad.

By the time you are across, you are saturated above and below with the dew, and I hear you exclaiming—is there no path ? It is really no joke to walk over these fields,

Here is a village ; after some time out come the people, then loud and long preaching, the Bengalee can make nothing of the still small voice. Now let us go over the next rice field, preaching again, the same in other villages on the way home. It is now ten o'clock, we return nice and crisp, the sun has taken away the dew, but the feet are still wet. To breakfast, the boat moves on to the next village. It may be near the river, it may not, but we must find it ; the sun is now hot, and when you return to the boat you feel the application of cold water to the forehead very refreshing.

In the afternoon we go out again, as much inland as possible, the same process as the morning, and back to the boat at dusk. For an hour or two you feel comfortable, then

you begin to feel cold and stiff, feverish, hot about the forehead; the dew, the sun, and the loud preaching have done their work; to bed or rather to the blanket, no sleep; there are eight or ten men who have been doing next to nothing all day, talking, singing and quarrelling. Put a pillow over your head to deaden the sound—tried. Let us suppose that you have had a month of this work, how do you like it? I had no idea it was such hard work.

The difficulties.

Let us now look at the land route, the whole of lower Bengal is the delta of the Ganges, the soil alluvial. It has been converted into rice fields by a series of embankments, generally parallel with each other. These embankments are the roads for men and animals, they are not wide enough for carriages. To travel this way there are many things necessary, such as tents, bullocks to carry them, also others to carry books and provisions, in fact every thing that you want; a bullock is six-pence a day, you must have a train of men and bullocks. How is the missionary to go? We must walk with the bullocks, or else get a palkee. Should he walk his preaching will be very small. We come to creeks and rivers, to cross them the bullocks must be unloaded and let them swim over, and the men will cross twos and threes in a very small boat, this is slow work.

There is a third mode, and that was adopted by me to a certain extent last cold weather. In the boat I take a palkee with me, and having come to a given place, I hired bearers to take me to some large places ten or twelve miles inland, each palkee must have eight men, at six-pence a day each man, that is four shillings a day; then men as a general rule cannot make more than twenty miles a day, that is ten each way, sometimes

with me they made twenty-four, but then I was obliged to walk many a mile. It is killing work to the poor men, no roads, no paths, it is in reality a steeple chase. In this case the missionary must be out from daylight till night, taking provisions with him, and should he remain out all night he must sleep under the trees in the palkee.

Worth noting.

It is then evident that in preaching the gospel in Bengal, we have not only to contend with great moral difficulties, but with great physical difficulties. Every thing connected with India is great. First the climate, great heat, great rains, dews so great that I could not venture out of the boat at night, without a cloak, and more insidious, and destructive of health than either rain or heat.

We have next the great physical difficulties of travelling, wearisome to the last degree, the difficulties of finding any accommodations and food, the Hindus cannot breed fowls because they are unclean, and can only be had of Mussulmen. I have known my boatman spending half a day foraging the country for a few vegetables, and fish, and after all obliged to fall upon my stock.

The amount of personal and exhausting labour on the part of the missionary, is much greater than people at home will credit.

The expenses are very great: suppose I were to take a boat and palkee, there will be eight or ten men with the boat, eight with the palkee, two men to carry books, my own servant to boot, say twenty men at sixpence a day, that will come to ten shillings, independent of the personal expenses of the missionary.

The same may be predicated of our success, when it will become so great as to produce astonishment and wonder.

CEYLON.

KANDY.

The various matters referred to in the following letter from Mr. DAVIS will, we are sure, be regarded as full of interest and promise. Some months since we recorded the formation of a native church in Calcutta, with its pastors independent of the Society's funds: it will be seen that in Ceylon the first step has been taken towards the same end. In this way will the gospel become an indigenous plant in the countries whither missionaries have gone, and

rooting itself in the habits and interests of the people, be, under God's blessing, perpetuated. Mr. DAVIS's letter is dated August 5.

Since my last, we have been favoured with a visit from that holy, devoted, and self-denying brother, Mr. Cassidy. Mr. Allen accompanied him, and I think I may truly say the visit was an especially sanctified means of grace to us all. We met at intervals, day by day, and conversed, as I think, most interestingly and profitably respecting all matters relative to the mission in particular, and the kingdom of our Redeemer in general.

You who, in our native land, are favoured with an abundance of Christian converse, can scarcely enter into my views and feelings in relation to the visit of our brother to this isolated part of the vineyard. But you cannot fail to be pleased to learn that we thought and talked much respecting the best means of obtaining efficient help at the least possible outlay. What effect these meetings had upon us will be best told by our future course; but this I may say, we were all agreed that a strenuous effort should be made to economize, and that the native preachers and members of our churches must be taught by our example, as well as by precept, the duty and privilege of self-denial for the sake of Christ.

Native Pastors.

Almost immediately after brother Cassidy left us, and while I was making preparations for long jungle tours, our native pastor, Mr. J. Silva, resolved upon removing to his wife's native place, Matura, where he now preaches, to use his own phrase, on his own account. If you ask, How is the Singhalese preaching carried on, and the church superintended? It gives me pleasure to reply, In our difficulties, God most graciously and fully provided for us. After considerable thought and consultation with friends, our brother Hendrick Perera, Mohandiram, came to the conclusion that it was his duty to take the oversight of the church; and this without any remuneration, or being at all dependent upon the funds of the society. His help was most timely, and is very efficient. His learning is very considerable for a native, and his influence of the best kind. He studied at Cotta, for the position of native catechist, in connection with the church mission, but has been connected with the church in Kandy many years. I think this a real and an uncommon instance of devotedness to Christ. Indeed, I scarcely know whether any native at any time has taken a similar step. If it were proper to do so, I would suggest that a few lines be written to him from yourself to encourage him in his truly arduous work. He would appreciate them, and is well able to reply in an interesting manner respecting his motives and his work. All we require at present to supply the place of Mr. Silva is an assistant to Mr. Perera, whose duty will be to visit from house to house in Kandy, and accompany me in my journeys into the interior, and to the stations.

Increased effort, and reduced expense.

You will perceive from the enclosed account of receipts and expenditure, that we are aiming to increase the agency in connection with us at the least possible expense, and that this year, as well as the next, we hope to work the whole field equally well, with an outlay of £100 less from the general fund. It is for you to decide whether this £100 shall be laid out in this district, in penetrating the jungle, and carrying the gospel to the Kandian villages, or whether it shall be devoted to the benefit of some other locality. It will enable me to set up the standard of the Redeemer in the beautiful valley of Doombera, where there is a large population, and little, very little, done to lead the natives to God. Next month, D. V., I intend to visit Doombera, to pioneer a little; but if we are to attempt "great things," you must allow me to draw very nearly as much as we have been in the habit of doing.

You will be interested to learn that my dear wife's school is succeeding exceedingly well. We have nearly forty girls in regular attendance, and they present a pleasing mixture of European, Singhalese, and Portuguese.

A good beginning.

Finding the girls' school succeed so well, and being very much urged to try a boys' school, I was tempted to reply that, provided the necessary expenses could be raised in Kandy, and for the most part, from the parents of the children, I would do something in it. Without going into the details, it may be sufficient to say, the schools have become, in little more than two months, a rather considerable establishment; the attendance being seventy-two,—thirty-five boys and thirty-seven girls, of almost every shade, age, and capacity. Hitherto the current expenses have been met, and the greater part of the expense incurred in fittings, books, desks, &c., &c., has likewise been met by donations from the parents and friends.

It is my opinion, that should the children receive a really good education, these schools would give us a position and an influence in this part of the island which may be highly subservient to our grand object. We cannot but remember that there is no good boys' school in Kandy; that the most promising lads are sent to Colombo for education, and not unfrequently to the Puseyite college. For what could parents do? Such considerations as these have led many of the parents to pledge themselves to do their utmost to support a good boys' school.

WEST INDIES.

—
TRINIDAD.

Although the Committee have not been able to fill the vacancy occasioned by the decease of their lamented fellow labourer, Mr. COWEN, the work of grace which had begun just previous to his departure has been continued. Mr. LAW's health is, however, far from good, and it is most desirable that he should be relieved of the additional labour which has fallen upon him. His letter is dated August 25.

Since my last letter to you, I have had a severe attack of bilious fever, from which, however, our heavenly Father soon delivered me. Still I have fever less or more every day, which makes me often very weak and useless. Do send a missionary soon.

Baptisms.

I have lately visited the stations at Savanna le Grande, and found two of the churches in a flourishing state. At the third company the word of the Lord seems to have free course; there are many inquirers and some conversions. At this place I baptized seven persons on a creditable profession of faith in Christ Jesus; was truly delighted with a class of bible readers in connection with this church. At Sherringville there is a great awakening among the people in relation to divine things. The members of the church meet almost daily for prayer and supplication. Many sinners are being convinced of sin, and some have found peace through the blood of Christ. At this place I baptized five converts. There was at all our meetings a manifestation of the gracious presence of our God and Saviour.

Inquirers and converts.

Last week I paid a visit to Coura. After a long journey found a beautiful little village in the great forest, and a small but interesting little church, which seems to have had lately a time of spiritual refreshing. I had three meetings; four persons having given satisfactory evidence of being "born again," were baptized in the name of Jesus. Among the inquirers there are some Roman catholics. One old woman, who has been devoted to Rome all the days of her life, has cast off the yoke of bondage, and waits to be baptized "in the name of the Father, Son, and Holy Ghost." The Lord has also opened the eyes of an intelligent young man, who, although a Romanist, has been assisting in the sabbath school. Since my return, one of the brethren here has written me as follows—"There is a great crying for redemption in Christ Jesus in our village. There is a fire kindled that will never go out. There are seven candidates for baptism." I need not say that these manifestations of the gracious power and presence of God amongst us greatly cheer and strengthen me amidst all my labours and trials.

Our new house of worship is finished so far as the walls and roof are concerned. We have borrowed about 1,300 dollars, but we shall need about 500 dollars more than we have. The building will cost nearly 1,000 dollars more than I expected. We will make another call on some of our friends here for further aid. Could you not obtain from some friend or friends the sum of £50? Do try. It is for the cause of God in a dark land.

We cheerfully urge upon our friends the call on their liberality presented by the closing passage of the above letter.

WESTERN AFRICA.

—
BIMBIA.

The coloured missionary has continued to labour at this interesting station amid the discouragements of loneliness and comparative want of success. But the horrors of savage life constantly presenting themselves in the vicinity,

are frightful and deeply afflicting. Only the gospel of peace can renovate the wild and sanguinary men whose enormities are described in the letter below. They call loudly on the Christian and philanthropist to hasten, if possible, to

stay the ravages of fatal superstition and fearful ignorance. Mr. FULLER writes under date of July 24, as follows:—

Times with us at Bimbia are indeed those of the greatest anxiety, yet I commit all things to the hand of the Commissioner who has decreed that his gospel must be preached to all nations; the work is all his own, and in his own time will bring to pass his design.

You will, I suppose, know that this is now the rainy season. The inconvenience of the weather has put every thing behind, and in a great manner stopped the attendance on service. During the last month, I have scarcely been enabled to get out among the people, and sometimes with the greatest difficulty attend the usual services; but in the disastrous state of things, I still pray that the divine Head will interpose, and in his mysterious providence draw the curtain of darkness from the eyes of the poor heathen, and pour in the light of his truth upon them.

A cruel murder.

It is painful for me to state that the long-silent horror of blood has during the last month made its way into the hearts of the natives. On June, the third sabbath day, the noise of drums was heard, a canoe made its appearance at the point, and what was this noise? The drum was telling the horrible tale of their cruel deed. It was too awful a sight for me to witness, but those who saw it, said that a man's head, newly cut off, was at the bow of the canoe. It was the head of a poor innocent creature taken by a man by name Ngganda or Dick Bumbi, and for no just cause, but simply for what they call a hero. This was soon after followed with a grand festival, the particulars of which I am unable to give. O that the time would soon appear when the bloody deed of cruelty and warfare shall be abolished from off the face of the earth. On the following sabbath morning, I endeavoured to impress the awful

deed upon the minds of those who attended from the words, "Whoso sheddeth man's blood, by man shall his blood be shed;" and I am glad to say they were very attentive while I spoke. Having given such painful news, I may just say a few words of a conversation I lately had with one of my female inquirers.

We began with the curse pronounced upon Canaan, comparing it with the practice of the Isubus in giving and taking his father's wife, pointing out the fulfilment of that curse; after which we skipped over to her state of mind. In the mean time I asked her the following question, which she answered with freedom in her native tongue. "You have been an inquirer for about two years, during which time I have laid before you your exceeding sinfulness in all your former practices, and have pointed you to the Saviour; now have you any belief that your sins are pardoned?" "Yes; for it was for that purpose Christ came into the world!" "But do you believe you are in any way a new creature?" "Yes, from an inward disgust for all former habits and country fashions, and an inward love to the word of God!" But on whose part do you believe you have become a new creature? on your own righteousness? or whose?" "Through Jesus Christ's." With many other questions we kept up our conversation for an hour, then imploring a blessing on each of us we parted that evening. I am indeed thankful for the little corn upon the little hill, and look with hope that it shall yet shake like Lebanon.

I am glad to say that of late I have thought it wise to have some other part of the scripture for use in the native tongue, and I immediately begun with the Gospel of Mark, which I have now gone through, only wants printing. I now wait permission from Mr. Saker; if you and he will allow me to do so, I shall be glad, and if permitted by you, I should like to reprint Matthew, making a few alterations which are perceivable to me, and then go on till I get the four Evangelists in one book.

HOME PROCEEDINGS.

Since our last notice Mr. TRES-TRAIL and Mr. STOVEL have visited the West and North Ridings of Yorkshire, and during an extensive tour were greatly aided in one part of it by the Rev. H. S. BROWN of Liverpool, and in the other, by esteemed brethren residing in the district. Mr. UNDERHILL attended a series of meetings in Sussex

and Lincolnshire, in which county Mr. EDWARDS of Nottingham was his colleague. The Revs. H. CAPERN of the Bahamas, and S. HODGES of Jamaica, represented the Society to the churches in the counties of Monmouth, Glamorgan, Pembroke, and Carmarthen. Mr. HANDS, from Jamaica, joined Mr. SPRIGG in Worcestershire. During October Mr.

TRESTRAIL traversed the district of East Gloucestershire, Mr. UNDERHILL and Mr. GOGERLEY of the London Mission, Huntingdonshire, Mr. PEARCE and Mr. ALDIS, Durham and Northumberland. Mr. PEARCE, accompanied by Mr. TODD of Salisbury, have gone over Hampshire and the Isle of Wight, and Mr. CAREY St. Albans and the district round. Meetings in behalf of the Society have also been held at Barton Mills, Soham, West Row, and Isleham, attended by Mr. LORD of Ipswich, Mr. CANTLOW of Isleham, and other neighbouring brethren. Mr. BONNER has visited Brighton. Mr. UNDERHILL has also taken Plymouth, Kingsbridge, and Dartmouth, and Mr. LANDELS and Mr. ALDIS East Lancashire. Other meetings have been held, of which no definite account has reached us.

It will be seen from this that much ground has been traversed, and very many churches visited. What has been the general character of the meetings—whether the missionary spirit has been animated or otherwise—whether what was cold and languid has been revived—whether churches which have hitherto done little or nothing, have been induced to take up the cause in earnest—or whether a deep and importunate spirit of prayer has prevailed, we cannot tell. Of some we can speak; and in encouraging language. Many were good and devout; others cheerless, and wanting in animation. The collections in most instances have been better, but in few, so far as we know, was there a spirit of enthusiasm such as we have seen, and felt too, in bygone days.

Still there were some things to awaken hope. In many places auxiliaries were either formed where they did not exist, or where they have become languid, have been revived and quickened; while perhaps in all a degree

of interest more or less deep was manifested in the plan adopted for enlarging and consolidating the Indian mission. Much more, however, may be done, and done easily. We do not find the admirable suggestion thrown out by a friend two years ago, and to which we have often adverted, of A LORD'S DAY MISSION BOX in families, has been generally adopted. Monthly missionary prayer-meetings want more life, spirit, and interest. More might be done among the young. We are surprised to hear that in some quarters "objections on principle" exist against enlisting, as contributors, the scholars in Sunday-schools! But in those cases where energy has been thrown into such organizations, the happiest results have followed. We were surprised and gratified to hear, in one instance, during a recent journey, of the schools connected with a church raising nearly £40, and the secretary in reading the report stated, on behalf of the children, "that they would rather give than beg."

It is useless to conceal the fact, but it is a fact, that the churches, *as such*, have not taken up this work. The annual meetings are held, auxiliaries may exist, both adult and juvenile, and subscribers may be obtained. But the affairs of the mission, except in a few rare instances, have not been considered a part of the business of the church. In those cases where churches have so regarded them, the good effect has been surprising. Not only have contributions greatly increased, but the spirit aroused and the effort awakened have been most refreshing. Most earnestly do we press this matter on the attention of pastors and deacons, not for the sake of the mission only, but also for the sake of the churches themselves.

POSTSCRIPT.

Since the foregoing was sent to press, we have received letters from India, and they convey some distressing intelligence. Mr. THOMAS writes, Sept. 5,—“For more than a week we have been daily looking for the death of Mrs. WENGER. She has been brought exceedingly low, and it is a wonder that she is still alive. After giving up all hope concerning her, the doctor now expresses himself as sanguine of her recovery. She improved yesterday a little, and but a little, and to-day has gained somewhat in the right direction; but what the result may be we must wait to see. Mrs. WENGER’S illness will put it out of Mr. WENGER’S power to write to you by this mail.” May the hopes here expressed of Mrs. WENGER’S recovery be realized. In the meantime we commend the suffering family to the sympathy and prayers of our readers.

The tidings from Serampore are even more painful. Mr. THOMAS, in the same communication, observes, “that Mr. DENHAM has been called to pass through the waters of affliction. At one time only two of his family, himself and one of his daughters, were on their feet, the rest all prostrate. Mrs. THOMAS and myself were up there last week, and were distressed to see Mrs. DENHAM so unwell. I fear that now the excitement of waiting on her child is over, she herself will be laid up for awhile. I am also sorry to say that Mr. TRAFFORD is far from being in a healthy state. I would have urged him to come to Calcutta for medical advice, but that he could not leave Mrs. TRAFFORD in her present circumstances.”

Mr. DENHAM writes under date of Sept. 2, and after expressing regret at the long interval which had elapsed between this and his previous communication, observes, “When you have

learned the cause, you and the members of the Committee will, I know, feel for us, and sympathize with us. I do not usually trouble you with private matters or details of ordinary trials, but at this time I know not how to write without mentioning my own anxieties and home cares.” And then referring to the pleasure he had expressed in welcoming a fellow labourer in the college, and the high hopes with which they unitedly commenced operations in May last, he adds, “Nor would these hopes have suffered disappointment, but extreme and enfeebling sickness came again and again on our brother, then on Mr. ROBINSON, then on Mrs. DENHAM, on my youngest child, and subsequently on two others. I cannot write, therefore, as I have done; indeed while I write I am all but heart-broken. It may be before I post this, that the sufferings of our youngest child will have ended.” And so it proved to be; for in a note at the bottom of the page, he says, “Her sufferings terminated this afternoon, Sept. 3, at five P.M.”

These trials have not been confined to the family circles of our brethren; for, in a subsequent part of Mr. DENHAM’S letter, we read, that “not a class in the institution, hardly a family in the station, but has more or less suffered. Among our native neighbours death has been fearfully prevalent. The year has been one of great trial; but the last six weeks have been accompanied with such incessant anxiety, that I do not remember to have undergone, except on one or two previous occasions that ended in death. When sickness and domestic trials like these keep a man’s eyes waking night after night, at so trying a season as the rains in Bengal, the tale may be written or told, but none but those who have

passed the trial can realize the gloom and depression it inevitably occasions."

What can we add to these affecting communications? Dear friends, if you believe in the power of prayer, let it ascend to God, that he will graciously support the sick and sorrowing, and sanctify these strokes of discipline and bereavement to their spiritual good. Nor may you forbear to ask, that lives so valuable may be spared for yet greater usefulness in the mission field.

From a private friend we learn that Mr. JACKSON, of Agra, has had a serious attack and has been brought low by fever and dysentery, which had confined him to his bed for three weeks. We hope the disorder has now passed away. But such attacks are a serious interruption to mission work; for more time perhaps, is needed, after the sickness has passed away, to *recruit* the shattered health than the period of the illness itself.

In connection with these tidings, we beg seriously the earnest attention of the members of the society to the report of the sub-committee appointed some months ago, to inquire where brethren could be found willing to devote themselves to the work in India, presented to the Committee at the quarterly meeting, Oct. 19, to the effect that they had no one at present to recommend to them! Now this has not been from want of inquiry and correspondence. Quite true, in some cases, that health prevented the offer of service. But it is equally true, and most painfully so, that there have not been those offers of service which might have been reasonably expected.

The Committee have deeply deplored this state of things. They have had a special meeting for prayer to God. We hear that many churches, in one or two districts, have also united for this purpose. But we are constrained to confess our deep conviction, that there is

neither the concern felt which there ought to be, nor the manifestation of that spirit of importunate prayer which the subject demands, and without which we cannot hope that "the Lord of the harvest will thrust out more labourers into his harvest."

A friend from the north asks, "What has befallen the denomination that only *one voice* has responded to the call of the Committee for twenty more missionaries for India?" While he will be glad to learn this is not literally true, for the reason before assigned, still is it not lamentable that only one has yet been sent forth?

We have some good grounds to hope that the necessary funds may be raised. There is a steady increase in the permanent income of the Society; not perhaps in the ratio which some of the more sanguine among us expected, but enough to justify the *hope* already expressed. But the interest taken in this great project is not so profound and intense, nor so general, as we fondly anticipated. What can be done to awaken the spirit we want? Surely it is a personal affair after all. The Committee are not responsible for its absence. Any agency which they may employ cannot call it into existence. To whom then, under God, are we to look? Oh! if the churches, as such, would but take it up. If associations, when they meet, would but make it a subject of their deliberations, and the object of their prayers. If the heads of families would present it often at the throne of grace, when they assemble for prayer, some good result would surely and speedily follow.

The effect on the interests of personal godliness, and on the spiritual condition of our churches, a subject which at this moment awakens deep anxiety in many serious and thoughtful minds who long for the revival of true religion in our midst, would be decisive and immediate.

For a long time, the additions to the churches, in many associations, have been fearfully small. Godly ministers mourn over the comparatively little success which attends their preaching in the conversion of souls. There should be "great searchings of heart" among us all, to seek out the cause of the almost universal want of prosperity. Temporal prosperity the nation has enjoyed for many years. Does this prove a hindrance to the Lord's people? Let them regard the signs of the times. There are tokens of peril too plain to be hidden. Already great alarm is felt. Let the disciples of Christ take warning in time, and fly to the refuge of the mercy-seat, and while there humbling themselves before God, seek his grace to quicken within them the almost dying embers of divine love.

Meanwhile let it never be forgotten that the experience of half a century has placed it beyond dispute, that vital godliness, and the prosperity of the churches, go hand in hand with the cultivation and growth of the missionary spirit. That spirit embraces objects near as well as remote, neighbours around us where we dwell, as well as perishing heathen abroad—in a word, *all* the interests of the kingdom of Christ. May the prayer of the Psalmist, and the spirit which called it forth, be ours: "Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Miss Elizabeth, for a box of useful articles, for *Rev. R. Bion, Dacca*;

Mr. Harrison, for a parcel of school materials and medicines, for *Rev. J. Sale, Barisal*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from September 21 to October 20, 1853.**

Donations.	£ s. d.	LONDON AUXILIARIES.	£ s. d.		£ s. d.
Boyce, Mr. Thomas, Trustees of the late...	80 0 0	Buttlesland Street, Hoxton— Collection	3 17 0	Olney— Collections.....	8 2 2
Gurney, W. B., Esq., for Kettering Chapel, Jamaica	5 0 0	Eagle Street— Sunday School, by Y. M. M. A., for Schools	2 5 0	Contributions	6 11 0
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Thank-offering	20 0 0	India	114 15 6	CAMBRIDGESHIRE.	
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* The Contributions acknowledged in last month's Herald should have been stated to be from August 21 to September 20. The error arose from the printer's neglect.

£ s. d.		£ s. d.		£ s. d.	
CUMBERLAND.		Preston—		Taunton—	
Cockermouth—		Collections.....	12 11 6	Collections.....	6 5 2
Banks, Mr., A.S., three		Contributions	9 18 6	Contributions	12 1 0
years	3 0 0		22 10 0	Do., for <i>India</i>	5 0 0
		Less expenses	0 15 0	Do., Sunday School,	
			21 15 0	Silver Street	0 13 2
					23 10 4
DEVONSHIRE.		Sabden—		Less expenses	0 13 0
Tiverton—		Collections.....	7 18 5		23 6 4
Friends, for Mrs. Fowler,		Contributions	10 4 2		
Bahamas.....	1 15 2	Do., Sunday School	8 14 10		
			26 17 5	SUFFOLK.	
		Less expenses	0 9 11	Eye, Second Church—	
			26 7 6	Contributions	6 10 4
DURHAM.				Do., for <i>India</i>	2 0 0
Houghton le Spring, by				SUFFOLK, on account, by	
Mr. H. Angus—				Mr. S. H. Cowell	80 0 0
Collection	1 13 0	LEICESTERSHIRE.			
Contributions	1 18 0	Leicester, on account,		SURREY.	
		by Mr. Jas. Bedells	200 0 0	Dorking, by L. Vitou—	
GLOUCESTERSHIRE.				Contributions, for	
Chalford—		LINCOLNSHIRE.		<i>Africa</i>	5 0 0
Collection	2 0 0	Holland Fen—		Do., for <i>India</i>	0 10 0
Kidderminster—		Collection	0 17 1		
Collection	2 11 0	Contributions	0 10 3	SUSSEX.	
Do., Prayer Meet-		Horncastle—		Battle—	
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	33 16 7	Collections.....	9 19 8	Rev. J. Stent.....	28 10 0
Less District ex-		Contributions	14 10 5		
penses.....	4 11 1	Do., Sunday School	0 18 2		
	29 5 6		42 19 5	WORCESTERSHIRE.	
		Less expenses	7 12 0	Pershore—	
LANCASHIRE.			35 7 5	Collections.....	11 16 3
Bolton.....	20 12 5	NORFOLK.		Contributions	32 1 9
Bootle—		NORFOLK, on account,			43 18 0
Collections.....	8 18 4	by Mr. J. D. Smith	250 0 0	Less expenses	0 10 0
Contributions	2 4 8				43 8 0
Cloughfold—		NOTTINGHAMSHIRE.		Worcester—	
Collections.....	9 0 0	Basford, New—		Collections.....	17 5 1
		Collection	5 0 0	Contributions	22 3 6
Colne—		Loscoe—		Do., Juvenile.....	11 8 5
Collections.....	6 3 4	Collection	2 17 1		50 17 0
Contributions	6 3 8	Newark—		Less expenses	1 5 6
	12 7 0	Collection	2 16 10		49 11 6
Less expenses	0 4 6	Contribution	1 0 0		
	12 2 6	Nottingham—		YORKSHIRE.	
Haslingden, Pleasant Street—		Collections—		Barnoldswick—	
Collections.....	7 8 3	Derby Road	20 8 5	Collections.....	11 11 6
Contributions	2 11 9	Park Street	7 3 6	Bingley—	
Liverpool—		Public Meeting.....	4 7 4	Collection	2 0 0
Byrom Street—		Contributions	58 12 11	Contributions	0 5 1
Sunday School, for		Do., Juvenile So-		Do., for <i>Native</i>	
Schools.....	2 1 6	ciety—		<i>Preachers</i>	1 6 2
Myrtle Street—		George St. School	4 7 11	Blackley—	
Collections.....	110 0 0	Park Street	6 9 6	Collection	1 4 0
Contributions	72 14 8	Woodborough and Calverton—		Bradford, United Juve-	
Proceeds of united		Collections.....	3 0 5	nile Service	6 1 0
Tea Meeting.....	5 13 0		116 3 11	Bradford, First Church—	
Pembroke Chapel—		Less expenses	8 5 3	Collection	28 16 10
Collection, Public			107 18 8	Contributions	10 10 0
Meeting	32 12 0	SOMERSETSHIRE.		Do., Sunday School	
Do., Juvenile, do.	6 12 7	Bristol—		Class	0 4 1
Contributions	100 0 0	Sherring, R. B., Esq.,		Proceeds of Breakfast	0 17 7
Do. Sun. Schools,		for Mrs. Fowler,		Bradford, Second Church—	
for <i>Native Christian</i>		<i>Bahamas</i>	1 1 0	Collection	17 11 5
<i>Institution, Italy</i>	5 16 1			Do., Public Meet-	
Walnut Street Sun-				ing	7 12 6
day Schools	0 9 9			Contribution	0 10 0
Padiham—					
Collections, &c.....	4 0 0				

